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THE

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THE donations for the month of March fell below those of the corresponding month during the preceding year by nearly $6,000. The gain, therefore, from donations for the first seven months of the financial year is only about $25,000, and the gain from legacies a little less than $48,000. In addition to the regular annual contribution from every church and Sunday-school, may we not expect a special additional contribution to meet the immense growth and imperative need of the present year? Such additional contributions from churches and Sunday-schools, or from individual donors, will be most gratefully received and gladly appropriated by the Prudential Committee. A special extra offering, in behalf of the American Board, before the summer months come on, will be exceedingly timely, and will help just so much in meeting urgent requests from the missions, which otherwise cannot be granted. We shall hope for many generous responses to this special call.

WE would call especial attention to the extended extracts given on another page from an address of Sir William Hunter upon the "Religions of India." This address, delivered before the "Society of Arts," is by one who is a master of his subject, and is marked by eminent fairness as well as clearness. Full credit is given to Islam and to Hinduism for the good elements which are in them. While the work of these religions in the elevation of the people of India is clearly recognized, the superior value of Christianity as an elevating power is well set forth. The results of missionary effort, as portrayed by this authority on Indian affairs, are such as to stimulate the faith of all Christians. It is a surprising statement made by Sir William that there is a mass of fifty millions of human beings in India *outside* of both Hinduism and Mohammedanism. This vast mass of humanity affords abundant field for missionary effort, even were there no attempts made to reach the orthodox Moslems or Hindus. The opinion is strongly expressed that Christianity, to be effective in India, must be on the basis of total abstinence from intoxicants, for it cannot compete with Islam or Hinduism except as it takes high ground against the indulgence of the appetites. This matter Sir William regards as of more importance than insistence upon the Christian law of monogamy in its application to those who were polygamists before their conversion. We wish that the men of the world everywhere would ponder the deliberate utterances of this eminent Englishman when he says that "missionary enterprise is the highest modern expression of the world-wide national life of our race."

THE edition of the map of China, in the series of wall maps issued by the American Board, having been exhausted, a new map, with additions and corrections, has been prepared and will be ready soon. This series of maps for chapel use is in constant demand and has been highly commended; and yet a great number of our churches are still unprovided with these invaluable helps for awakening and perpetuating missionary interest. A church is poor indeed which cannot afford to secure these excellent yet inexpensive aids for its missionary work.

THE ocean-telegraph brings us the painful announcement that Mr. William N. de Regt died at Ahmednagar, April 2, of smallpox. Mr. de Regt was a young man of great promise, who graduated at Hamilton College in 1886. He gave himself to the work of a missionary teacher in the college at Ahmednagar, and sailed from Boston in September last. He speedily won the high regard of his associates, who have written in the warmest terms of his zeal and adaptation to the work, and his death will be a deep affliction to all who knew him, and especially to the mission with which he was connected. The removal at the early age of twenty-three of such an efficient helper is one of the deep mysteries in the providence of God.

THE letters brought from Micronesia by a trading-vessel which arrived at San Francisco March 20 bring little news, save the distressing tidings of the death of Mr. Logan, to which reference is made on another page. The full mail may be expected on the *Morning Star*, which it is hoped will reach Honolulu before the first of May. Mr. and Mrs. Treiber and Mr. Worth, though deeply distressed on account of the death of Mr. Logan and the inevitable departure of Mrs. Logan and her children, are yet courageously holding the post. It is believed that reinforcements have already been secured for Ruk, to go down on the next voyage of the *Star*. A gentleman who had had in mind work in China was asked to take the vacant place on the day following the receipt of the tidings of Mr. Logan's death. He at once telegraphed that he should probably give a favorable response to the call. Letters from Ponape give little news save that the presence of the Spaniards has caused much demoralization, though there have been additions to the churches, and in some places the work of church building is going on. There is no sign of war and the people are resuming their former occupations.

FRIENDS of missions are still responding generously to the call for books for distribution throughout our mission fields. Professor J. H. Thayer, D.D., has sent five copies of his invaluable Greek-English Lexicon of the New Testament for use in the Kyoto Training School, and Rev. Dr. W. W. Rand has sent fifty copies of his Dictionary of the Holy Bible, published by the American Tract Society, for distribution in various missions. These volumes will be a mine of wealth to the Christian teachers receiving them. Dr. Rand's Bible dictionary is an altogether new edition of a work which has already had a circulation of over 200,000 copies, and which has been made the basis of translations into several foreign languages. The results of recent investigations are incorporated in the new work, and with its beautiful maps and illustrations it forms a most attractive volume.

A MAIL from West Central Africa has arrived, but too late for the insertion of any of the letters in this number of the *Herald*. The health report is good. Mr. and Mrs. Sanders have come to the coast to occupy Benguella, Mr. and Mrs. Walter having received leave of absence. Mr. Currie has finished the special explorations which he had undertaken at the request of the mission, and has obtained the consent of the Portuguese governor to the establishment of a station at Kopoko's. His journeyings have shown that a man can go through any part of the Ovimbundu country and receive a kind welcome from the rulers and the people, and this without carrying tobacco, powder, or whiskey.

SECRETARY JUDSON SMITH, to whom, in the distribution of labor at the Missionary Rooms, the charge of the correspondence with the Asiatic Turkish missions has recently been assigned, and Miss Abbie B. Child, Secretary of the Woman's Board of Missions, sailed from New York March 28, the former to visit, as far as time will permit, a portion of the Western Turkey field, and the latter to go both to Constantinople and to San Sebastian in Spain. On their return Dr. Smith and Miss Child will reach London in season to represent, with others, the American Board and the Woman's Board of Missions at the General Missionary Conference to be held in that city in June next. Prior to their departure a pleasant service was held at the Missionary Rooms, to commend them and the important work with which they are entrusted to the guidance and care of the God of missions.

WE hope no one will be deterred from reading, by reason of their unusual length, the communications among the letters from the missions from Mr. Browne, of Harpoot, and Mr. Hume, of Ahmednagar. The accounts given in these communications are of special interest. The story of Christian zeal and fidelity among the poverty-stricken people of Eastern Turkey should stimulate our zeal and our faith.

The Times of India affirms that in Formosa the people regard murder as necessary, for unless they kill some people their own families will not recover from sickness. Young men also, according to custom, must kill some one before they have a right to obtain a wife. As of old, "the dark places of the earth are full of the habitations of cruelty."

WE are still without tidings from Mr. Stanley and his expedition in Central Africa. It is impossible not to be apprehensive of serious trouble, for it would seem that under any ordinary circumstances some word from him, or of his whereabouts, would by this time reach either the east or the west coast. It would be a disaster indeed if this intrepid explorer, to whom Africa and the world are so much indebted, should be overthrown in the midst of the benevolent work he had undertaken.

WE are glad to see that that most excellent and spiritual magazine, *Words and Weapons*, is to be enlarged and made the organ of those who have given themselves to special evangelistic work in this country. Rev. Dr. Pentecost has secured the Rev. B. Fay Mills, the evangelist, as an associate in the conduct of the magazine.

THE English Bishop of Colombo, Ceylon, has given no little trouble to earnest missionaries in that island by his high church theories and practice, and he has shown no favor to any missionaries save to those of his own branch of the Anglican Church. But it is reported that he has recently visited some of the officials of the Brahmo-Somaj, and had conference with them in regard to religious matters. *The Bombay Guardian* expresses the hope that the bishop may have his heart so enlarged that he shall offer to extend the same fraternal courtesy towards, and hold like friendly intercourse with, *Christians*.

A MEETING was held in Tokyo on February 3 to celebrate the completion of the translation of the Bible into the Japanese language. Dr. Hepburn presided, and in his address gave the history of the work of translation which was begun by a committee appointed by the convention of Protestant missionaries, held in Tokyo in 1878. This convention was held in pursuance of a call originally issued by missionaries of the American Board. A permanent committee was appointed; the ablest men, both foreigners and Japanese, have been employed in the effort to make this a worthy translation of the Word of God. Dr. Hepburn said of it: "We have every reason to believe the pure native and simple style and language of this sacred Book, so easily understood by the most unlearned, so chaste and free from Chinese and foreign terms, and read by the millions of this people, will have a powerful influence in preserving the native tongue in its purity, much like what has been done for the English language by the pure Anglo-Saxon of the English Bible." And better than this, it is believed that the new version will lead many to speak the pure language of the kingdom of God.

ARRANGEMENTS are progressing for the General Missionary Conference to be held in London in June next. We hope this coming convocation of the friends of missions will be continually remembered by Christians in their prayers. The meeting bids fair to be one of great importance in its bearing upon the future progress of missions throughout the world. It is not only a decennial conference, but it will also be in some sort a centennial celebration of the beginning of the modern missionary movement. The experience of not far from one hundred foreign missionary societies will be made the basis of discussions as to the best methods of evangelization. It would be sufficient to warrant the labor and cost of this conference if right principles of missionary comity could be clearly annunciated, and a moral pressure be brought to bear which should insure the recognition of these principles throughout the world. We trust that, prior to and at the time of the assembling of this conference, meetings may everywhere be held by the friends of missions to ask for the blessing of God to rest upon the deliberations of his servants. Already several such meetings, interdenominational in character, have been held in New York and Brooklyn.

THE American Presbyterian Board of Foreign Missions must receive $190,000 in the month of April to enable it to meet the appropriations of the year, which amount to $780,000. We trust we shall be able to congratulate the Board on the receipt not merely of this amount, but also of a considerable sum beyond, toward the $1,000,000 which the General Assembly recommended the Presbyterian churches to raise for foreign missions.

Whoever desires the progress of religious freedom throughout the world must view with alarm any increase of the influence or the domain of Russia. A Russian writer in *The Independent* shows that though Russian law allows religious freedom to Christians not of the Greek faith, as well as to Jews and Moslems, yet every effort is made to compel conformity to the practices of the Russian Church. The following paragraph in the laws is in the face of all professions of toleration: "Only orthodox Christians have the right to propagate their doctrines among persons of other beliefs. The non-orthodox are strictly forbidden to preach their doctrines among the orthodox people under penalty of the law." Under this statute all kinds of restrictions can be placed upon religious freedom. Just now comes word by telegraph that the government has prohibited the distribution of Bibles by the British and Foreign or the American Bible Societies. Russian sway in Bulgaria would effectually stop all evangelistic labors in that principality. May a kind providence avert such a disaster!

The imperial commissioner appointed by the Emperor of China to superintend the repairs on the Yellow River has reported that the case is hopeless, meaning thereby, apparently, that it is expedient to allow the river to remain in its new channel. The government, however, seems indisposed to accept the commissioner's conclusions; and it is proposed to expend 20,000,000 taels in restoring the river to its old bed. The province of Shantung has for a series of years suffered greatly from the overflow by the Yellow River, but since the recent break this province has been greatly relieved. The people of Shantung are therefore strongly opposed to the efforts to confine the river to its old channel, and they are doing what they can to obstruct the work of the engineers. It is said that hundreds of tons of millet stocks and thousands of tons of hemp, designed to aid in closing the breach in the river-banks, have been set on fire and utterly destroyed. It is also reported that as yet no considerable portion of the waters of the Yellow River have found an outlet into the sea. The imperial commissioner estimates the number of persons drowned as over 100,000, and that, aside from those who had fled to other districts, the number of destitute is about 1,800,000.

Papers from India give a sad report of what we must call the complicity of the English government with the debasing ceremonies of Hinduism. During a *mela*, or religious festival, at the junction of the Ganges and Jumna, on two different occasions, four hundred fakirs, entirely naked, marched in procession to the bathing-place, while thousands of Hindus, men and women, lined the road to see them, and even to worship them. It is bad enough that such a performance should be permitted, but it is worse to be obliged to say that an English officer on an elephant headed the procession. Doubtless it would be claimed that this was for the purpose of keeping order; but surely the government, instead of seeking to make such a procession orderly, should have suppressed it. Educated Hindus are ashamed of such proceedings; and though it might cost the government a good deal, these public sources of corruption should be suppressed, as the suttee has been suppressed, by the strong arm of the law.

Some years ago, when the new mission in China west of the province of Chihli was begun, we adopted the spelling found in Keith Johnston's Atlas and in the Encyclopædia Britannica, writing it, the Shanse Mission. Though this is the spelling which exactly represents to us the pronunciation of the name, our missionaries tell us it is not in accordance with the system which is adopted by them and by other Chinese scholars, and we therefore change the orthography, writing it hereafter Shansi. Let it be remembered, however, that the pronunciation is as if the final syllable were *see*.

Immediately following the London Missionary Conference, to be held in June, though in no wise connected with it, there is to be held at Lambeth Palace, on the invitation of the Archbishop of Canterbury, a conference of all the bishops of the Anglican communion throughout the world. There are about two hundred and ten of these bishops in the mother country and its colonies. This Lambeth conference will assemble July 3, and after arranging its business and the appointment of committees, will adjourn until July 23, when it will meet for the consideration of some very practical topics connected with the Anglican communion. Among these topics are the work of the Church in relation to intemperance, purity, emigration, socialism; its relation to the Eastern churches, to the Scandinavian and other reformed churches, to the Old Catholics and others. This conference will be one of great importance, and Christians not of the Anglican communion may well join in prayer that its deliberations may be guided by the Spirit, so that the kingdom of God on earth may be greatly advanced. Especially may we pray that in its deliberations in respect to the relations of the English Church to other branches of the Church universal, the spirit of wisdom and love may abound.

It is reported that Joseph Rabinowitz, the Christian reformer among the Jews, has recently been warned by the Russian government to cease from his missionary labors among his brethren in the south and west of Russia. The work he had begun was most promising, and a great movement toward the Christian faith on the part of Russian Israelites seemed just at hand. Shall it be hindered by the interference of anti-Christian rulers?

It is reported that the Chinese government has returned to the United States government the unclaimed balance of the indemnity paid after the massacre of Chinese in Wyoming Territory. We have not as yet heard any serious suggestion that unclaimed balances in awards made to the United States, either at Geneva or at Peking, should be paid back to England or to China. It is an innovation in diplomacy which the Chinese have inaugurated, yet it looks vastly nearer the teaching of Him whom we claim to follow than does the conduct of some Christian nations in such matters.

Among the callers at the Treasurer's office recently was a lady ninety-four years of age, who began her contributions to the American Board in 1818 by bringing an offering of twenty-five cents. Now for seventy years she has called annually, increasing her gifts as she has been able. Her quick step and cheerful face make one think how true it is that "godliness prolongeth days."

The taking of natives from various Pacific islands to labor on plantations on those groups where agriculture is profitable has usually been a great source of demoralization, but now comes a case in which good seems to have resulted. From the island of Espiritu Santu, which was one of the worst islands in the New Hebrides group, and a place where many massacres had been committed, a company of laborers had gone to Fiji. As the time comes for their return it appears that many of them have been converted, and they ask for a teacher to go back with them. Their request has been granted, and the new teacher is to place matters under the care of the Presbyterian missionaries in the New Hebrides.

Among the acknowledgments of receipts will be found one which is unique. The First Church of Bailundu, West Africa, sends a contribution of $2.21 for the Morning Star Mission, in which the church, it is reported, is much interested. This is the church which was organized less than a year ago, none of whose members are over twenty years of age, and situated in a region which was absolutely without the light of the gospel less than six years ago.

One of the signs of the times is the multiplication of courses of lectures on missionary topics in connection with the theological seminaries of the land. Rev. Dr. A. C. Thompson has just concluded a second series of lectures before the Hartford Theological Seminary, and now, at Andover Seminary, Rev. Edward A. Lawrence, who has recently returned from an extended tour among the missions in Asia, is giving a course of ten lectures, covering the principles underlying missionary operations, and basing his observations upon what he has seen in China, Japan, India, and Turkey. Such courses of lectures must prove of great interest and value to theological students.

The first National Conference of the various woman's missionary organizations of the Society of Friends in the United States was held at Indianapolis during the first part of April. This is an important movement among the Friends, designed to stimulate every department of missionary work among the young and the old. No organic union of these societies is anticipated, but it is hoped that a much more extended interest in missions may be secured.

The Young People's Society connected with the Bohemian mission in Cleveland, Ohio, desires that its first collection for missionary purposes be sent to the mission in Prague, Austria, in remembrance that it was this mission which gave Rev. H. A. Schauffler as a leader for the Bohemian work in this country. Here is another illustration of the way in which home and foreign missions are working together.

Superstitions die slowly, especially in China. On the nineteenth of August last, during the partial eclipse of the sun, many of the Chinese kept up the old custom of firing crackers and beating gongs to frighten away the dragon who was seeking to devour the sun. Strange to say, a Chinese man-of-war used its cannon upon the old dragon, but many of the Chinese had so far come under the influence of Western science that they took no part in these foolish proceedings.

FAMINE REPORTS FROM TURKEY.

Our letters from Asiatic Turkey are still burdened with accounts of the sufferings of the people from famine. Most of these letters were written in the month of February, since which time the generous contributions made for relief have been received and distributed among the most needy. Among the items reported are these: —

At Hadjin, sixty miles from Marash, there have been many deaths from starvation, and about one hundred families in that city are supported by charity. At one of the villages in the mountains where aid has been given, a snowfall of two and a half feet has prevented the people from finding roots and acorns, on which before that they had lived. Other villages report that many people are face to face with death. In Adana, about 250 families are aided, while others besiege the missionary, and he speaks of their cry as too terrible for description. At Hassan Beyli thirty out of forty-five Protestant families are entirely out of food. The reports from Eastern Turkey are not so detailed, but the distress is still great in that region, as will be seen from Mr. Dewey's communication among the "Letters from the Missions."

Until now no information has reached us that there was special suffering in the city of Marash and its immediate vicinity, but a letter from Mr. Marden, dated Marash, February 14, brings a sad account: —

"There has been no work and no trade during the long, cold winter. Thousands of able-bodied men have not earned a day's wages for several months, and the result is pinching poverty everywhere. The poor in many villages are living chiefly on the leaves of wild mustard, turnip, and other plants, and are now flocking into the city to beg here and there a piece of bread. The government reports eighteen thousand men in the Albustan villages without food. Petitions for help come from all directions.

"Even while I am writing these words a delegation of thirty Armenians from a little village in the Amanus push their way into my study and plead for bread for their hungry families at home. The streets of the city swarm with beggars. The Protestant churches are doing nobly in providing for their poor, but the distress among the Moslems, Armenians, and Jews is very great. It was so hard to turn away the hungry from our door empty, that from the gift of a friend we began a month ago to give a cent apiece, the price of a small loaf of bread, to those who seemed most needy, and though our house is one-half mile from the centre of the city, there were twenty-five hundred applicants within a few days. We then appointed an agent to distribute among the non-Protestant population nearly half a ton of bread a day. We also make a grant each week to the poor in the different Protestant churches, and are now giving employment to almost a hundred men in special work on the mission premises. Some of these rough men work all day, hungry and faint, that they may carry home more bread-money to their starving families. We pay but thirteen and one-half cents a day, yet the pressure for work is so great that we are obliged to select the men by tickets the previous day, making constant changes that as many as possible may share the benefit of this small favor. Many are selling their beds and clothes for

food, and not only the empty larder but the pale and thin faces show that the wolf is really at the door."

It will be seen by the acknowledgments on another page that in addition to the $28,358 previously received by the Treasurer of the American Board, something over seven thousand dollars were contributed in the month of March for famine relief in Turkey. These generous gifts have doubtless been the means of saving multitudes of lives and have been an unspeakable comfort to others who were not quite so desperately off. It is cheering to know that copious rains have fallen throughout the famine district, so that in July, and in some places even in June, the pressing want will be over. But as yet contributions should not cease, for there will be much poverty and want for months to come.

DEATH OF REV. ROBERT W. LOGAN, OF RUK.

Heavy tidings have been received that this faithful missionary has been called from the earthly service. He died at Ruk, December 27, 1887. Brief letters have reached us brought by a trading-vessel which sailed from Ruk apparently the day after Mr. Logan's death, and after touching at Ponape, Kusaie, reached San Francisco March 20. It seems that Mr. Logan[1] had been suffering from fever for seven weeks, and that for a time he appeared to be in a fair way to recover. We shall not receive full accounts from Ruk concerning his sickness or his death until the arrival of the *Morning Star*, which will bring Mrs. Logan and her children to the United States. But we may here speak of the life of the faithful missionary whose death, to human view, seems to have been so untimely.

Mr. and Mrs. Logan sailed for Micronesia in 1874. After residing for a time on Ponape, they volunteered, in 1879, to go to the Mortlock Islands to take charge of the work in that group. These are coral islands, where the provisions for the support of life are limited and inferior, but the brave missionary family remained at this post for two years, until Mr. Logan was so reduced in strength that it seemed as if his days on earth were nearly ended. The story of their long voyage from Micronesia to New Zealand and thence to San Francisco, written by Mrs. Logan, will be remembered by many as giving them new impressions concerning the trials to which missionaries are sometimes subjected, and illustrating the faith and hope which sustained them through all. To the surprise of himself and his friends, Mr. Logan recovered his health, and as soon as his physical condition would permit, desired to return to Micronesia. In 1884 Mr. and Mrs. Logan took up their residence within the Ruk archipelago, where they have enjoyed good health and accomplished a wonderful work on many islets. The outlook was most hopeful and, with the reinforcements which reached them last year, there were anticipations of more extended operations in the western Caroline Islands. But God in his inscrutable providence has seen fit to call to himself

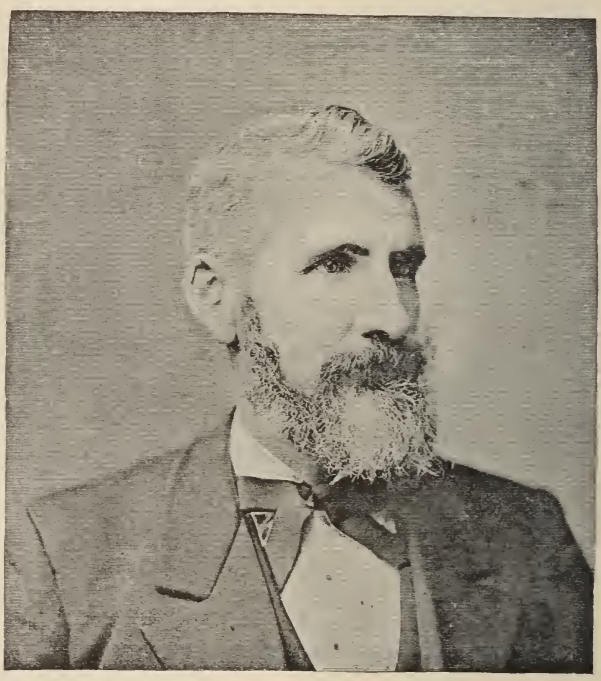
[1] Robert William Logan, born at York, Ohio, May 4, 1843; served as soldier in the Union army, 1862; Oberlin College and Theological Seminary, graduating from the latter in 1872, having during his course spent one year in preaching at Brunswick, Ohio, where he was ordained August 30, 1870; married Mary E. Fenn, May 4, 1870; supplied at Rio, Wisconsin, for about one year; sailed for Micronesia, June 20, 1874; died at Anapauo, Ruk, December 27, 1887.

the leader in this work, and though we marvel at his plans, yet we know he doeth all things well.

Mr. Treiber, writing on the day of Mr. Logan's death, speaks of him as "a mighty man of God." Miss Smith, of Kusaie, who had visited Ruk, says: "In his sweet, strong life, his lovely Christian courteousness, his beautiful bearing in his family, he was to me as near my ideal of Jesus Christ as any one I ever saw."

Dr. Pease, of Kusaie, writes of him: —

"We feel his loss as a personal bereavement. He was very dear to us all who knew him, and by every one he was held in the very highest estimation. He was our *best* missionary. As a worker he was zealous, methodical, indefatigable. In his care of the mission he was cautious and prudent, — making no false moves, yet withal enthusiastic and full of courage, — just the man for a pioneer or for any other place in our work. As a man, he was kind, patient and sympathetic towards every one — intolerant of nothing but sin — always longsuffering towards the sinner. If there was any one wrong thing which he hated and despised more than anything else, it was hypocrisy and double-dealing. In whatever he knew was right, he was absolutely inflexible — no trimming or changing front for him. His Scotch grit, joined with his great conscientiousness, made him a regular Simon Peter — a rock which you always knew where to find."



ROBERT W. LOGAN.

We need add nothing to these warm testimonials of missionary associates save to say that they accord with the estimate placed upon Mr. Logan by all who knew him well. He was a strong, devout, gentle, self-sacrificing disciple, who loved God and his fellowmen. It was no unwilling offering which he has made in laying down his life for the redemption of Micronesia to Christ. To the spot which he made his home on the island of Wola, on the Ruk lagoon, Mr. Logan gave the name of Anapauo, which is the Greek word used in the New Testament in referring to the rest of weary toilers and of the blessed dead. Just what thought was in his mind in giving his home this name we do not know. It was surely no

place of rest or ease to him. With a frail body, he labored most unweariedly until he passed from his earthly Anapauo to "the rest which remaineth for the people of God."

MORE SPECIAL OBJECTS.

THE field now occupied by the Board presents the greatest variety of objects of interest to the friends of missions. As all cannot be provided for from the general funds, it has seemed wise to specify a few of the most deserving, in the hope of receiving special contributions therefor. The result thus far is encouraging. The amount asked last month for Mr. Bartlett's house in Kyoto has been secured, and as much more for other urgent needs. Further opportunity of like generous aid is presented in the following requests from the Marathi Mission: —

1. One half of the sum needed to erect a school building for a station boarding school in Sirur, under the care of Mr. and Mrs. Winsor. A choice site has been given by the military authorities, and the half of the sum required for the building will be given by the government. So favorable an opportunity is not to be lost. The station school is needed for the rapidly growing Christian community, and all that is asked for this important enterprise is $308.

2. A still smaller sum — $185 — is asked for a station school building and dispensary by Dr. W. O. Ballantine at Rahuri. Both are quite indispensable to the success of the educational and medical work of the station. Dr. Ballantine has been too modest in his request, and rather than seem to ask more than was absolutely necessary, has chosen to burden himself with debt. We happen to know that he really needs $475. Is it not enough for him and his good wife to give themselves to the work without attempting to bear pecuniary burdens out of a salary deemed barely enough to meet their necessary family expenses?

3. And now that we have begun to ask, shall we not include the request for $55 to erect a humble schoolhouse in the country near Bombay; $145 for a schoolhouse at Kazzat, and $73 for another at Burudgao, near Ahmednagar, and $110 for a dormitory to complete the plan of a station school for the Ahmednagar station? These schools are all Christian schools, centres of direct Christian influence in as many heathen communities.

P. S., April 9. — Word has just come of the loss by fire of Mr. Allchin's study in Osaka. Happily it was a detached building, so that the dwelling-house was not injured. A thief entered it by cutting a hole through the mud wall, expecting to find money, and is supposed to have set the study on fire to cover up his tracks. The loss to Mr. Allchin is irreparable, — all his books, sermons in English and Japanese, tunes for a new hymn-book, — the labor of years burnt up in an hour. Besides Mr. Allchin's library, valued at $1,000, the circulating library for the use of pastors, worth about $400 more, was also consumed. The books of the latter were in constant use by the young pastors. We beg for good books, such as scholarly young men require for their best work, to be sent in to Mr. Charles E. Swett, our business agent, to be forwarded to Mr. Allchin without delay. Shall we add $500 for a new building to take the place of the one burned?

MRS. ELIZA HILL ANDERSON.

[The Address given March 13, 1888, at the funeral of Mrs. Anderson, widow of Rev. Rufus Anderson, D.D., formerly Secretary of the American Board; also, a Commemorative Discourse, delivered in the Eliot Church, Boston, March 18; both of them by Rev. Augustus C. Thompson, D.D., have been published, and form a fitting memorial of this faithful Christian woman, who was so long and so closely identified with every good work, and especially with foreign missions. From the Commemorative Discourse we give an extract referring to Mrs. Anderson's relations to the foreign missionary cause.]

CIRCUMSTANCES favored an early and continued interest in remote lands. Her sixty-seven years of church membership began in connection with the Presbyterian Church in Catskill (1821), of which the Rev. Dr. Porter was pastor, a man whose devotion to the cause of foreign missions was far in advance of the ministerial average of that day or of our day. While an inmate in his family she became acquainted with such men as Samuel J. Mills, Doctors Cornelius and Goodell, Horatio Bardwell of the Marathi Mission, and Cyrus Kingsbury of the Choctaw Mission. Her long familiarity with Boston began next door to that of Jeremiah Evarts, in the family of a brother who was for more than thirty years treasurer of the American Board. Of the husband, who for half a century had official connection with that Board, I need not speak. The indebtedness of foreign missions to his clear discernment of right principles and sound maxims of evangelism, and his consistent adherence to them, is best appreciated by those who know best the history of that society which has just been named. Another thing has not been equally well known. Till now delicacy has forbidden public mention of the indebtedness of the American Board to her who was Dr. Anderson's domestic coadjutor and safe counselor. Her husband had few family cares. By virtue of her systematic habits, her forethought, her skilled competency, his time and strength could be almost entirely given to official labors. That involved, among other things, three long absences on foreign deputations. To her promptness in self-sacrifice, her sound judgment, her provident management, was it due that household administration maintained a golden mean between parsimonious economy and an outlay beyond the limited income. In welcoming guests, nothing was overdone except strength. Hospitality was abundant, and especially in behalf of departing and returning missionaries. Aid and sympathy were bestowed without stint, often with great personal inconvenience. Personal assistance in outfit and refit purchases was largely in demand. Not infrequently did she leave a sickbed to minister to some newly arrived laborer from some foreign land. The heads of the family had sometimes to betake themselves to an attic chamber to make room for unexpected arrivals, and arrivals from abroad were usually unexpected at any given time. She washed the feet of many a saint now in glory. There was no complaining of excess in those ministries, but only of imperfect execution. Of that class of guests now spoken of, more were entertained at Cedar Square than probably at any other house in the land as yet. The first on the long list were Mr. and Mrs. Levi Spaulding, of Ceylon. The apostolic Daniel Temple was another. The saintly David Stoddard and Fidelia Fiske were among the number. But time would fail to enumerate the whole. During the first ten months of a certain year one hundred and fourteen different missionaries and their friends were guests for a longer or shorter time. Upon careful inquiry and estimate I am satisfied that for the thirty-nine years of

Dr. Anderson's service as Secretary, and while at housekeeping, the average of hospitality that year was only about the average for the whole period. At the Jubilee visit (1860) there were sixty-eight present, missionaries and their friends. The Lord's Prayer was repeated in twenty different languages, and a hymn sung in numerous tongues. At all social gatherings the Saviour was invited to be a guest.

AN AFRICAN PRAYER-MEETING.

We have received from Rev. E. H. Richards, of the East Central African Mission, the verbatim report of a prayer-meeting at his station of Mongwe, near Inhambane, on the southeastern coast. This meeting was held on the sixteenth of October, 1887, and Mr. Richards took down on the spot the words of those who participated in the service. We present them as giving cheering tokens of that unity of the Spirit which marks the true disciples of our Lord. "Love, joy, peace," were the fruits of the Spirit in the days of Paul, and have so continued in all ages and in every land.

The student of natural science finds great delight in that wonderful unity in diversity which he discovers throughout the realm of nature. There is enough variety to tempt him onward and to supply fresh interest at every turn, yet well-defined laws confine all changes within certain limits. So also in the kingdom of grace. Christian experience is the same in its main features. whether in America or Africa, among educated whites or ignorant blacks. But the expression of it differs, and we think that the plain strength of religious feeling clothed in the unhackneyed language of these Africans will be found refreshing.

Mr. Richards writes: "I send this to let you know a little of what our people say in meetings. You may judge from these few sentences whether they 'confess with the mouth.' There are others who usually speak, but I do not think they understand what religion is, and I did not write their words. Farangwana's father, an able and influential man, is about to make a profession of faith, also Farangwana's wife and Makahlule's wife, but they do not yet get on their feet to say so publicly." Many of the persons whose words are here given were hopefully converted in a remarkable revival which occurred at Mongwe at Christmas time, 1885, an account of which appeared in the *Missionary Herald* for May, 1886. It should be borne in mind that at the time this prayer-meeting was held the mission had been established but little over four years.

Temba, twenty-three years old, who professed conversion two years ago at Christmas, prayed thus: "We thank thee, O God. Thou hast helped us to-day; thou hast helped many days in many ways. Put thy truth in our ears; remember us surely. Give us good hearts, Father, to hear thy truth. Take us out of the weeds and off from the rocks. Help everybody and teach them. Thou art able to send the missionaries, let them come in plenty. We worship thee; we serve thee; wash our hearts, all of us; make us to understand thy truth;

do not forget us; lead us in thy pleasant paths. Help all people to understand and obey thy words. We thank thee in Christ's name. Amen."

Farangwana, about twenty-five years old, professed conversion two years ago, and has always been active in the meetings. He said: "I remember Christ's words, 'Ye cannot serve God and mammon.' There are many lands; but we do not see these lands, and only know them by seeing the people. We see the Mfundisi and then we know there is a land where people like him dwell. So with Portuguese, Mussulman, Gitwa, and Mangunu. So we see all people and we know in this way their lands. In this same way we know Matthew, John, Moses, and Elijah, for we read their words. So we know Christ himself, from the letters he has had written for us. He knows, and he says we cannot serve two Gods. He left everything in heaven for us, left houses, lands, and every animal of wealth, and became poor because he loved us. We cannot do everything, but we can do good; we cannot serve everybody, but we can serve God. The white man knows these things; he studies. You sit here and refuse to study; how can you surpass the white man? Christ came to teach and to save. He teaches and saves. He is always near by; if we fall into a hole, he is there to help us; if we fall into the sea, he is there too. He cares for us like a herder for his little flock. We cannot fall out of his remembrance. I love God. His way is good and right. I will not leave him; no."

Makahlule, twenty years old, converted two years ago, and always faithful: "We are in thy house, O God. Thou art the King of all lands and all people. Let down thy strength among us to save us. Abide with us; we love thee. Put good thoughts into our hearts and mouths; save her and make her well who is sick [Mrs. Richards]. Help her much. Show us thy path, for we stay in the forest like animals. Keep us; save us from evil within and without. Wash us thoroughly with strong soap; we love thee, care for us. We ask it earnestly in Christ's name. Amen."

Temba: "I love the King, in truth I do."

Perengi, twenty-five years old, converted two years ago, has usually attended meetings and taken part. He said: "I have often left the King, but I have eaten bitter fruit. I have often stayed well in my heart. I am happy now. I am now the King's. I love his word and his law. I will not again leave him."

Fanyero, sixteen years old, began to confess Christ eighteen months ago. "I used to drink and fight and sin much; but it was because I did not know any better. But God sent his missionary, and now I know and am taught, and I like all I have heard about Christ."

Farangwana prayed: "We have knelt before thee, Father. Build us on the rock. Do not let us get shaken by wind or flood. Give us what is good in thine eyes. Remember us; save our sick one. Teach us thy word; remember our brethren to save them; make us witnesses among many people; follow us always; pour thy Spirit over our hearts, thy words into our ears, thy strength into our bodies. We worship thee, for thou lovest us to-day. We ask it all in the name of our Redeemer. Amen."

Marengisi, twenty years old, one of those who confessed Christ two years ago, said: "I know that the Gitwa people ran away from their homes and came here among us because the Mangunu killed them and ate up their gardens. They came to the white man because he was better than the Mangunu. Now I think God is better than the white man and so I choose him. He is greater than all men, who are only his children."

Makahlule followed: "At first we cared nothing for the missionary's words, but we soon learned their business, and now we will not leave them. Why did we do so at first? Because of our foolishness. Now I love the King and all his ways. I had a friend at Makodweni; he went to Natal, and God showed him his sins; and he scared him with a view of Hades in one of his dreams. Then he was converted and came to Inhambane, and is now preaching for Mr. Agnew at his station. His name is Tom, and he told me all about his dream, when we were down there with our Mfundisi."

Charlano is a woman who confessed Christ two years ago. She is seventy years old and always on hand for every religious service, both daily and weekly. Her husband is usually present with her, and accepts the same religion. She said: "God is my father and my mother, I shall not want. He has saved me, and I love him. I thank him much."

SIR WILLIAM HUNTER ON "THE RELIGIONS OF INDIA."

An address of remarkable interest and value was given in London, February 24, before the Society of Arts, by Sir William Hunter, an eminent East Indian officer in the civil service, author of "The Imperial Gazetteer of India." No higher authority on affairs in India can be named than Sir William Hunter, and this address, made to a distinguished London audience, including Lord Northbrook, Lord Ripon, and others, has awakened unusual interest, and is given in full in *The London Times*. Editorial articles in the *Times* and in other newspapers of England warmly commend the address for its ability and thoroughness. We wish we had room for the whole paper; but its length is such that we must content ourselves with extended extracts and a summary of some portions. The occasion for the address was, doubtless, the recent discussions in regard to the progress of Islam in India, though the speaker makes brief allusion to the statements of others. Before speaking directly of the three great religions, the following general observations are made: —

I declare that no true ratio exists between missionary expenditure or missionary work in India and the number of new conversions. I affirm that calculations based on the assumption of such a ratio are fundamentally unsound. It has been my duty to inquire into the progress of the various religions of India. The inquiry discloses a rapid proportionate increase among the native Christians, unknown among the Mohammedan and Hindu population; but it also proves that the increase bears no direct relation to the new conversions from orthodox Hinduism and Islam. . . . Experience has shown that a vast increase of activity and usefulness among the English and Scottish sects outside the Established Churches is not only consistent with, but has actually proved concurrent with, a vast increase of activity and usefulness within those churches.

It has also shown that the progress of Christianity in India is compatible with the progress of Hinduism and Islam. For as the dissenting bodies of Great Britain have in our century won their great successes not by a large absorption of good churchmen, but by their noble labors among the encompassing masses on the outskirts of religious life, so the missionaries in India have chiefly made their converts not from the well-instructed Mohammedans and Hindus, but among the more backward races and from the lower castes, who are destitute of a high faith of their own. There have been many conspicuous exceptions to this rule; but the rule has been so general, and the possibility of common progress is so evident, that a violently aggressive attitude towards the native religions is felt to be unsuitable in India, very much as the old *odium theologicum* between the Established Church and Dissent is felt to be an anachronism in England. In both countries it is the poor that have had the gospel preached to them. . . .

Religious organization in India does the work of public opinion and of poor law; it forms the basis of private benevolence and of mercantile credit; it supplied until lately the motive-power of public instruction. In such a country a religion must stand or fall by what it does for the well-being of its own people. I propose to apply this principle to three great religions of modern India — Mohammedanism, Hinduism, and Christianity. British rule has created a new world in India, with new problems of existence, which each community must solve for itself. What power do the various religions disclose of adapting themselves to this new world? what solutions do they offer for its new problems? I am well aware that any theological discussion, or even any expression of my own belief, would be out of place within these walls. But while, in addressing this society, I confine myself to the social results of Christianity in India, I by no means wish to urge my present point of view to the exclusion of its more spiritual aspects. There is a dense and dark mass of fifty millions of human beings in India, lying on the outskirts or beyond the pale of orthodox Hinduism and Islam. I believe that within fifty years these fifty millions will be absorbed into one or other of the higher faiths, and that it rests in no small measure with Christian England whether they are chiefly incorporated into the native religions or into Christianity. But a cordial recognition of the wide field for evangelical labors does not exempt Christianity in India from being judged by its present results. Nor need the friends of missionary enterprise shrink from the test; for while the number of native Protestant Christians has increased by fivefold during the thirty years preceding the last census, the number of their communicants has multiplied by nearly tenfold. The progress has been a progress of conversion, concurrent with a progress of internal growth and of internal discipline.

ISLAM.

After speaking of Islam as a compact and coherent mass in British India of forty-five millions, who, in spite of internal divisions, are more closely united than any equally large section of the people by a common religious bond, the address goes into statistical details as to the progress of Mohammedanism. It is affirmed that inferences deduced for the *whole* of India from the last census are fallacious, since the Mohammedan provinces were not affected by the famine of 1877. Taking into account the seven provinces *not* visited by the famine, the statistics presented show that the increase of Mohammedans has just about kept pace with the increase of population. Statements from officers in Bengal and the Northwest and other Provinces are given, showing that there has been no active propaganda of Islam; conversions have taken place on a small scale from social and economical reasons, but not from religious motives. It is affirmed that the popular idea that Islam has secured its converts more or less by force is

not true so far as relates to India. This is shown by the fact that the regions most strongly Mohammedan are remote from the centres of Mohammedan rule. For instance, near Delhi and Agra the Moslems form from one fourth to one tenth of the population, while in some sections of Lower Bengal they amount to two thirds. For explanation of this it is said that wherever Islam met Hinduism of a high type it made slight impression; but among the lower-caste people, as in Lower Bengal, it brought a higher conception of God and a nobler idea of the brotherhood of man. Yet these low-caste people "relapsed into something little better than a mongrel breed of circumcised Hindus, few of whom could repeat the simplest formula of Islam." But Sir William shows that a Mohammedan revival during this century has swept across Lower Bengal, lifting up the people to a much higher plane. In the Northwest Provinces and Oudh the proportion of Mohammedans in schools and colleges is now in excess of their ratio to the general population. The school at Aligarh is spoken of as a vigorous and wisely conducted institution. In Lower Bengal, since 1871, there has been an enormous increase in the number of Moslem scholars in the schools, being an increase of seventy per cent. in ten years. In concluding his observations in reference to Mohammedanism, Sir William says: —

> Islam in India has shown that it is perfectly able to dwell in peace and comfort in the new Indian world. This, moreover, in spite of drawbacks arising from the too exclusively religious character of the Mohammedan primary schools. The one object of the young Hindu, apart from his home religious training, is to get such an education as will fit him for success in life. But with the young Mussulman the teaching of the mosque must precede the lessons of the school. Before he is allowed to begin his secular education, he must ordinarily devote some years to a course of sacred rudiments. Again, while the ablest of the Hindus look forward to the public services of the secular professions, a Mohammedan father often chooses for his most promising son the vocation of a religious man of learning. The years which the Hindu student gives to English and mathematics at a government college, the Mohammedan devotes in a *madrasa* to Arabic and the law and theology of Islam. These differences, in regard both to primary and to higher education, heavily weight the Mohammedans in the race of official or professional life. But the sternly religious character of their early teaching gives a vigorous coherence to Islam in India, which may yet be productive of great political results.

HINDUISM.

Hinduism is a social organization and religious confederacy. As a social organization it rests on caste, with its roots deep down in the tribal elements of the Indian people. As a religious confederacy, it represents the coalition of the cultured faith of the Brahmans with the ruder rites and materialistic beliefs of the more backward races. In both aspects Hinduism is a deliberate system of compromise. For the highest minds it has a monotheism as pure as, and more philosophical than, the monotheism of Islam. To less elevated thinkers it presents the triune conception of the Deity as the Creator, the Preserver, and the Destroyer — with the deeper doctrine superadded that destruction and reproduction are fundamentally one and the same process. To the materialistic multitude it offers the infinite phases of divine power as objects of adoration, with calm indifference as to whether they are worshiped as symbols of the unseen Godhead, or as bits of tinsel and blocks of wood and stone. It resolutely accepts the position that the spiritual needs of races differ in each stage of their development, and that man most naturally worships what for the time being he most reverences or most

fears. On this foundation Hinduism has built up the enduring but ever-changing structure of Indian ritual and belief.

As a social organization, Hinduism is even more fundamentally based upon compromise. It declares, under solemn sanctions, the immutable ordinance of caste, and it asserts in lofty language the unapproachable, God-given supremacy of the Brahmans. But it skilfully adapts these doctrines to the actual facts. It finds in India a vast number of communities, more or less isolated by geographical position, by occupation, or by race. It accepts the customs and internal life of each of these communities as the proper and normal status of that individual community or caste. But it holds out to all an ascending scale to a higher life — the life of ceremonial purity, of self-discipline, and of religious restraint, which is the ideal life of the Brahman. If any community or caste is to rise in the social scale, it must be by an increase of ceremonial purity. Accordingly, when any caste becomes rich or influential, its first ambition is to draw tighter its internal discipline and its religious restraints. In some cases they have abandoned their laborious low-caste occupations for higher employments. In others they have assumed the sacred thread of the "Twice-born." But in addition to such individual examples, the constant presentment of a higher-caste life tends to a general upward movement in religious restraints as the wealth of the population increases. The backward races outside the pale of Hinduism set up a Hindu priest and a Hindu god, and become recognized as low-caste Hindus. The more energetic or more fortunate of the low castes within the Hindu pale gradually raise themselves to higher standards of ceremonial purity. There is, therefore, a plasticity as well as a rigidity in caste. . . .

Brahman theology declares that later customs, or later doctrines, are less binding than the older sacred books, and has always allowed an appeal back from the Puranas of mediæval Hinduism to the ancient Veda. This appeal has been boldly made by the educated Hindus under British rule, and it is found that the most irksome ceremonial restraints of modern Hinduism derive no support from that venerable scripture. Even the orthodox educated Brahmans now perceive that those restraints rest upon mediæval custom, and not upon Vedic inspiration; and they are gradually admitting that custom, although not lightly to be changed, must, in the end, adjust itself to the conditions of modern life. In regard to widow-burning, to infant marriage, to widow remarriage, to crossing the Black Water, and to various inhumane rites, the appeal to the Veda has been successfully made. In some cases the custom has been given up; in others it is seen to depend on religious or domestic usages, which, however binding, are yet susceptible of change. Hinduism has solved the social problems of the new Indian world, or is gradually finding solutions for them. It has frankly accepted English education and the modern methods of success in life. And when once Hinduism fairly incorporates a new idea, the new idea becomes an enduring part of its own ancient structure. Meanwhile, for the few who pass from its higher castes to Christianity, many rise in the scale of ceremonial purity within its own body, and multitudes of the backward races enter its pale.

CHRISTIANITY.

In treating this branch of his theme Sir William glances at the history of the Nestorian and the Roman Catholic missions, and the work of the Serampore missionaries, to which he gives ample credit, dwelling also upon the recent labors of the Cowley Brotherhood and the Oxford and Cambridge men, and he then presents a statistical review of the work accomplished, with some suggestions as to the future.

The statistical results achieved by these three missionary periods in India — the period of private effort, the period of great organized societies, and the period of

societies side by side with ascetic brotherhoods — may be thus summarized. In 1851 the Protestant missions in India and Burma had 222 stations; in 1881 their stations had increased nearly threefold, to 601. But the number of their churches or congregations had during the same thirty years multiplied from 267 to 4,180, or over fifteenfold. There is not only a vast increase in the number of the stations, but also a still greater increase in the work done by each station within itself. In the same way, while the number of native Protestant Christians increased from 91,092 in 1851 to 492,882 in 1881, or fivefold, the number of communicants increased from 14,661 to 138,254, or nearly tenfold. The progress is again, therefore, not alone in numbers, but also in pastoral care and internal discipline. During the same thirty years the pupils in mission schools multiplied by threefold, from 64,043 to 196,360. These enormous increments have been obtained by making a larger use of native agency. A native Protestant Church has, in truth, grown up in India, capable of supplying, in a large measure, its own staff. In 1851 there were only twenty-one ordained native ministers: by 1881 they had increased to 575, or twenty-seven fold. The number of native lay preachers had risen during the thirty years from 493 to the vast total of 2,856. These figures are compiled from returns carefully collected from every missionary station in India and Burma. But the official census, notwithstanding its obscurities of classification and the disturbing effects of the famine of 1877, attests the rapid increase of the Christian population. So far as any inference for British India can be deduced, the normal rate of increase among the general population was eight per cent., while the actual rate of the Christian population was over thirty per cent. But taking the lieutenant-governorship of Bengal as the greatest province outside the famine area of 1877, and for whose population, amounting to one third of the whole of British India, really comparable statistics exist, the census results are clear. The general population increased in the nine years preceding 1881 at the rate of 10.89 per cent., the Mohammedans at the rate of 10.96 per cent., the Hindus at some unknown rate below 13.64 per cent., the Christians of all races at the rate of 40.71 per cent., and the native Christians at the rate of 64.07 per cent. If, therefore, at the beginning of this paper I protested against missionary work in India being judged by a mere increase in numbers, it was not because I feared the test. It was, I again repeat, because religion in India must be judged by the work which it does for its own people.

On the spiritual results of conversion I may not here touch. But Christianity holds out advantages of social organization not offered by Hinduism or Islam. It provides for the education and moral supervision of its people with a pastoral care which Islam, destitute of a regular priesthood, does not pretend to. It receives the new members into its body with a cordiality and a completeness to which Hinduism is a stranger. The backward races can only creep within the outskirts of Hinduism as low castes at the very bottom of the social edifice; and Hinduism is calmly indifferent as to whether they enter its pale or not. Hinduism has no welcome for the proselyte. No change of faith can win for an outsider admission into a respected Hindu caste. Christianity also raises the position of woman to a degree unknown to Hinduism or Islam. To its converts in general it assures friendly companionship, pastoral direction, and, when needful, some amount of material aid in their way through the world; while any youth of promise among its body is quickly selected for special instruction and has an exceptional chance of advancement in life. On the other hand, the native Christian is exposed to a terrible temptation. Islam is a great teetotal society. Among Hindus, to touch liquor is the sign of low caste. I do not agree with the old colonel who writes in the newspapers that every Christian servant in India drinks. But it is very sad that the careless, honest observer should so often arrive at this generalization. I, for one, believe that if Christianity is to be an unmixed blessing in India, it must be Christianity on the basis of total abstinence. This self-imposed restriction would, in India, soon

grow into a binding custom, and would raise the Christian communities out of the rank of the liquor-drinking castes. . . .

Meanwhile, Christian modes of thought are profoundly influencing Indian opinion in regard to the status of woman. It was by no accident that the widows and virgins appear so often as objects of solicitude to the early Church. Their well-being still forms a chief care of the Indian mission station. For a time the Indian Christians seemed to have solved the difficulty of providing for their women very much as the Hindus solve it — by early marriage. Indeed, the census commissioner reported, in 1881, "that in the native Christian community early marriages prevail even to a greater extent than among the Hindus." Such a state of things means a disregard of economic laws which, sooner or later, must bring its punishment. The ablest missionaries perceive this, and are resolutely fitting the Christian women to earn their livelihood by other means than by marriage alone. For long the missionaries may be said to have made female education their own; and even since the Indian government accepted this duty the number of girls in missionary schools has multiplied fivefold. The one profession in India which is not overcrowded is that of the schoolmistress; and if Christian native women can win the confidence of the non-Christian community, they will in time find well-paid employment. In this great task of raising the position of Christian womanhood in India, it is impossible to overrate the work done by the wives of missionaries and by devoted ladies from England and America.

It is not permitted to a lecturer here to speak as the advocate of any creed. But on this, as on every platform in England, it is allowed to a man to speak as an Englishman. And, speaking as an Englishman, I declare my conviction that English missionary enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for colonial expansion and imperial rule. And I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay.

REV. GEORGE BOWEN, OF BOMBAY.

In our last issue we referred to the tidings, received by telegraph from Bombay, of the death of Rev. George Bowen. We have now received letters and papers from India referring to the character and work of this remarkable man. The story of his life is like a romance. Born in Vermont in 1816, never attending school after he was twelve years of age, at eighteen leaving in disgust the mercantile life he had commenced, he became a skeptic and an ardent admirer of Voltaire, Gibbon, and other writers of that stamp. He was an omniverous reader during the early years of his manhood, and while traveling through Europe and the East he made himself familiar with many modern languages. But all this time he was wholly without God as he was without hope in the world. The death of the Christian woman to whom Mr. Bowen was engaged to be married was the means God used for awakening him to an apprehension of divine truth. When twenty-eight years of age he gave himself to Christ, and within a month of the time of that happy change he had determined to be a foreign missionary. Reaching Bombay in 1848, under a commission from the American Board, he was recognized at once as an able and devoted missionary. After a time he adopted new views in regard to the degree or form of self-denial which it was expedient for a missionary to exercise. He deemed it a duty to assume what was called by some the

life of an ascetic, or what in India would be termed a Christian fakir. In this matter he differed from his brethren, but he differed in love, and they respected his motives while not adopting his practice. He even maintained that the miracle-working power ought to be recovered by Christians, especially by those laboring among idolaters. *The Bombay Guardian*, which paper Mr. Bowen edited with remarkable vigor for more than thirty years, in its issue of February 11, giving an account of the life and death of its lamented editor, says that he maintained his theories in regard to the renunciation of earthly comforts to the last, but that he "often acknowledged that he was greatly disappointed as to the effect which he had expected would be produced upon the natives by his own course in this direction."

About fifteen years ago Mr. Bowen united with the Methodist Episcopal Church and worked heartily in connection with its missions. Having his home among the humblest and living in the most frugal way, he went forth each morning on his visits of love, returning to work at his editorial tasks during the hotter hours of the day. Late in the afternoon he would go upon the street to preach in the open air to the passing crowds, and in the evening to conduct religious services in some church. From an appreciative article in *The Times of India* we quote a few sentences: "He seemed to be the exclusive property of no one denomination, and to have the power of sympathizing with every method of Christian activity that was directed to the same high aim to which his life was consecrated. His views of missionary methods were characterized by a breadth that is not too common, and to those who knew him best there will always remain the memory of one who was ever self-denying yet ever genial, intensely devoted to his own work, yet ever ready to sympathize with the work of others. No one enjoyed the love and confidence of the native Christian community more truly than the missionary who so thoroughly identified himself with all their interests. It is a mark of true greatness to be able thus to attract such a diversity of men and minds. The poor and the rich, the uneducated and the cultured, alike found a point of attachment in the character of the man. There can be little doubt where that point lay. Reality and self-forgetting sympathy were the most marked features of his character, and these are the qualities which most inspire confidence and affection. His was a nature incapable of affectation and free from all self-consciousness. He was self-denying, not because he was conscious of the esteem and admiration which self-denial wins, but because this was the form in which his life found its most natural expression. He was humble, not because humility is beautiful and attractive, but because he had learned to be meek and lowly in heart."

Memorial services were held in Bombay on Sunday evening, February 5, at which a great number of clergymen of all denominations were present, testifying to the noble life and character of one who for forty years had preached and *lived* the gospel so that it had been a saving and sanctifying power among the Hindus of Western India.

Letters from the Missions.

Western Turkey Mission.

TREBIZOND. — A SUNDAY IN SMYRNA.

A NOTE from Dr. Parmelee, of Trebizond, Turkey, giving the statistics of the station for 1887, shows that the work has a steady and healthy growth. He also says that as the Greeks in the Ordoo congregations now number two hundred, they have decided to set up for themselves, and have a Greek preacher. They have opened a school for Greek girls, the only one in the city. An impulse has been given to this movement by a recent visit from Dr. Constantine, of Smyrna. And the Evangelical Alliance of Smyrna is to have the charge of the Greek work in the region of Ordoo. "The Armenians of Ordoo, now left to themselves, are taking hold of the work with increased energy; and it is believed that they will prosper as never before." This separation, although not encouraged by Dr. Parmelee, he believes to be divinely ordered; for it is wholly amicable, and it has led to new energy and self-denial among a people where these qualities were already conspicuous.

Of Smyrna Miss McCallum writes: —

"I am sure a Sunday here would give one a better impression of the work than could be obtained in any other way. In the morning at half-past nine, in the church, the Armenian service is held, while in the primary schoolroom and classrooms adjoining is the Greek Sunday-school, where both Miss Lawrence and I have classes. At half-past ten we have Greek service, and in the afternoon, at three o'clock, Turkish service. At four o'clock there is a Greek service in the 'Rest,' and at seven in the chapel. Mr. McNaughton has charge of the service, which is very well attended. At the same hour the Greeks have a meeting in the gymnasium. This is really a workers' meeting, and one of the most interesting of all. It is very informal: we have news from absent members and from sister churches; sometimes the brethren tell of the work they have done during the week, such as visiting the prison and hospitals, distributing tracts, conversing with inquirers, etc. Sometimes the brethren ask for explanations of passages of Scripture, and have very interesting discussions."

GEDEK PASHA.

Of the work in this district of Constantinople Miss Twichell writes: —

"We had looked for the usual falling-off in numbers in the Sunday-school after our Christmas entertainment; but it has not come. Our attendance has never been so large as now, and the work cannot be done to good advantage under the present circumstances. It has been suggested that we limit the number admitted, and close our doors to the crowd, rather than submit to the present inconvenience. This we do not like to do, as it would wholly deprive the excluded ones of evangelical teaching. We think it better to hold them and do the best we can, hoping to do better by-and-by.

"The Sunday-school is the centre around which much of our work revolves, and, as a centre, we hold it as very important. Of the fifty scholars in our two day-schools (Greek and Armenian), nearly every one is a member of the Sunday-school. I think now of but *one* exception. We have refused admittance to day-school to many for lack of room, and shall expect an increase with enlarged accommodations. Our evening school for young men has been more satisfactory this winter than ever before. The number paying tuition is forty-one. Of the new ones reached by this means some are already regular attendants at Sunday-school."

Eastern Turkey Mission.

NOTES OF A TOURING MISSIONARY.

AN interesting report has been received of a six weeks' tour by Mr. Browne, of Harpoot, only a part of which can be given in these pages. His route led him

over the Taurus Mountains, along the Tigris River, and into Koordistan, to the southeastern part of the Harpoot field and 180 miles from the central station. The most of the time he was accompanied by Misses Bush and Seymour. The first out-station visited was Bakur Maden, a place without a preacher, but where the few brethren do not forsake the assembling of themselves together, and where they have collected more than $400, which, with some aid from the missionaries, they hope to use in erecting for themselves a place of worship.

Of the two days' visit to Argani, the next out-station, twelve miles further on, we will let Mr. Browne speak: —

"Just at dusk on Saturday night we made our way with difficulty into this strange town, which seems to be clinging, as it were, to an almost perpendicular cliff. We had a royal welcome from preacher, teacher, and brethren. At sunrise on the Lord's day was the prayer-meeting; at 10 A.M. a church meeting and women's meeting at the same time; at noon a meeting with the young men; at 3 P.M. came the preaching service, and in the evening a prayer and praise service. All were fully attended, and we have never had before so thoroughly enjoyable a Sabbath here. To-day, while Misses Seymour and Bush have been painfully climbing up and down these precipitous streets, carrying cheer and blessing to the wretched, poverty-stricken homes, with rare love and devotion, exemplifying practical Christianity, I have remained in comfort at home, hearing the earnest pleas of the brethren and examining their plans for enlarging their present chapel, now overcrowded. So deeply do the needs of the work move them, that for enlargement, so that they can have a commodious chapel, schoolroom and preacher's rooms in one, they courageously propose to raise of the estimated cost, two hundred and twenty dollars, at least one half. How they are to do this is a mystery, yet confident they will, I gladly promise our help to the same amount.

"*Dibné, November* 8. — This morning at sunrise Misses Seymour and Bush parted from me to go direct to Diarbekir, twelve hours' journey south, while I directed my course over the mountains due east to Koordistan. After a hard push of eight long hours arrived at this our first out-station in Koordistan, a village of some forty houses. For five years no helper has been employed here, yet 'the faithful seven' brethren have not simply kept up their meetings, but have even built a meeting-house. They had seen no missionary for three years. From the first hand-kissing before I had dismounted till the last on leaving them, save when I dismissed them for sleep, my visit seemed one long meeting, so insatiable were these hungry-hearted brethren. Though not entirely inexperienced in cases of spiritual need, I confess to feeling the moisture gathering in my eyes more than once as they told me their trials, their patient 'waiting for the consolation of Israel,' and their eager sacrifice to secure a preacher.

"*Haine, November* 9. — Seldom have I had a more touching parting than from the dear brethren at Dibné. One brother who came out far beyond all the rest, carried away by the intensity of his desire, seized my horse by the bit and exclaimed, with the tears coursing down his face: 'I will not let thee go until thou bless us and promise to send us some one to teach our children and comfort our hearts.' What could I say, with half a score of empty places around Harpoot, save 'I will do the very best I can'? And I thought, as I rode along, that, though they may lack the meat that perisheth, I cannot believe that God will suffer such a people to lack the bread of life."

HOW THEY BUILT THEIR MEETING-HOUSE AT HAINE.

"A little after noon I reached Hainé, the principal place in this section. Afar off I saw the white walls of their new chapel, the most conspicuous building on approaching the town from any direction."

The story of the building is interesting, but too long to be given entire. The congregation is not large, the people are

poor, and moreover they were not united. The undertaking, under the circumstances, seemed preposterous, but they said: "Here is something to unite, inspire, and bless us." After various disappointments the pastor at length secured a large but very cheap lot on the edge of the town, and also an old ruin, with stone for building. This encouraged the brethren so much that, in addition to what they had already given for the site and the material, they raised over three hundred dollars for the erection of the church, to which the missionaries promised to add an equal sum under conditions carefully laid down. God's manifest blessing seemed to attend every step of the enterprise. The firman, the Sultan's permission to build, a document not easy to obtain, and which it was thought would require a long time and perhaps large expense, "was granted at the first request and at a cost of a single postage stamp." This has not ceased to be a marvel to the whole community. The stone from the ruin was soon exhausted, and the government gave the pastor permission to open a quarry wherever he could find one. After prayer one was found where the stones readily came out in blocks just suited to the building, thus saving expense. Mr. Browne says: —

"Henceforward the building proceeded without interruption, in spite of many a secret and open Tobiah and Sanballat. All through the long summer 'the people had a mind to work' as well as give and pray. Every Saturday they dedicated entire to the work of the Lord's house. Long before day ox-carts and beasts of burden, men and women, left the town for the quarry, where they toiled joyfully till the evening. Going and coming and while at work their songs were borne into the town, which seemed stirred to its centre in sympathy and admiration for these brave toilers for Christ and the church. In the fall the building stood completed.

"So much were the Gregorian priests and ecclesiastics impressed that again and again they were forced to say to their people: 'If these Protestants, so few and so poor, can do a work like this, what ought we to be able to do?' Two leading Gregorians, master workmen employed on the chapel, became so impressed by the zeal and spirit of our people that before the building was finished they had become 'persuaded,' and with eight other Gregorian houses joined the Protestant community. That such a community should expend more than one hundred and fifty liras [nearly seven hundred dollars] on a chapel, apart from all assistance, not reckoning all their labor, seems simply a miracle.

"The last day of my delightful visit, as I sat at meat, in walked twenty-seven boys, who seated themselves finally at the end of the room, and upon asking them their wish, beginning with the eldest down to the youngest, they all made the same reply: 'Missionary, we have long been without any school; we want a teacher.' Like the men of Dibné, they would not be satisfied with less than a promise to do my best for them, though I had no hope from Harpoot. This was the burden of the young men's prayer-meeting that evening: 'A young man for our school and to lead us.' The next morning the pastor and some of the brethren accompanied me for more than an hour, and this was mentioned in their parting prayer, and as they turned their faces towards the town, over their heads far away on the hilltop, clear and fair against the sky, I saw the new chapel, beautiful monument of their love for Christ, and I went on my way with the strongest conviction that 'in some way or other the Lord will provide.'"

OTHER VILLAGES OF KOORDISTAN.

"*Farkin, November* 14. — Another Sabbath like the last at Argani — almost one long meeting from sunrise till bedtime. Here, and until I reach Diarbekir, all my preaching and talking must be through an interpreter. Yet I have seldom enjoyed a Sabbath more. This faithful preacher and his noble wife have accomplished wonders. When I think of all the bitter opposition they have encountered, and compare to-day's audiences of more than

one hundred with the handful of former visits, I can appreciate their great cheer and the pressing need of better accommodations than this stifling little schoolroom.

"*Kilisè, November* 15. — This is a new village of some fifteen houses, built by those who could no longer endure the exactions and atrocities of the 'lords' of their village, and at great loss they have moved their families and built new houses here, and seek in poverty and peace 'freedom to worship God.' Although Gregorians, not one of them being nominally Protestant, through the faithful labors of our Koordistan colporter they show great appetency for the gospel. No missionary, or even preacher, had ever been there, and this made their reception seem to me all the more remarkable. Their 'chief man' conducted me to his house in a sort of triumph, and made me a feast. All the evening the people thronged the room, and the great burden of all was their need of one who could teach and preach to them. In proof of the earnestness of their desires, this 'chief man' showed me their schoolroom, all ready for occupancy (while many of their own houses were far from finished), which was to serve also as their chapel this winter; also, on the finest site in the village, the foundations of the chapel they propose to erect in the spring; and to crown all, as an earnest of their sense of the value of a teacher, they offer to pay half his salary from the start. All this in poverty-stricken Koordistan, and in a year of famine! If this is not the 'spirit of the Pilgrims,' I certainly never saw it.

"*Tul, November* 18. — This is the southernmost of our out-stations, being sixty hours (one hundred and eighty miles) of travel southeast of Harpoot, at the junction of the Tigris and Bohtan rivers. Egin, our northernmost out-station, being thirty hours from Harpoot in that direction, makes the length of our field ninety hours, or two hundred and seventy miles, while at least fifty hours, or one hundred and fifty miles, in breadth. This, with one touring missionary to cover it, illustrates the needs of this great field. I am writing this at the meeting of the waters of the above rivers, sitting by the historic old fig-tree which, during the times of bitter persecution, formed the only safe meeting-place of our brethren. Now all is changed. The majority of the houses are Protestant and tithe-giving, though latterly greatly reduced in numbers and resources. This whole region has been smitten by three successive seasons of devouring grasshoppers, and the poverty of the whole village is pitiful.

"I spent one whole day visiting from house to house with preacher Harootune, while numbers followed and gathered at every place. They maintain a school entirely at their own expense, resolved that though their children are ragged and hungry they shall at least know how to read God's Word. The village is on a hill and can be seen for miles away. Their preacher is one of the most unselfish and spiritual men I ever met. The whole village seemed to accompany us on our way as we left, and I thought: 'Here is a people showing a simpler but grander heroism than that of their ancestors, the Carduchi, who opposed the famous "Ten Thousand" who crossed the Tigris at this very place.'

"*Redwan, November* 21. — Poverty, hunger, I had almost said starvation, everywhere, yet the government neither aids nor relaxes aught from its exactions. This once flourishing community has become greatly reduced, and with it this model church. The brethren are scattered in search of bread; the resources of those who remain are sadly crippled; their pastor has been called to minister to the church in Diarbekir, and their congregation, once filling their large chapel, is now greatly reduced. One of their number acts as preacher, maintaining all the regular services. Another is the teacher of their excellent though small school, while both their deacons are doing fine service as preachers elsewhere. Hardly fifteen years ago there was neither church nor Protestant community here. Young pastor Kavmé came here, and these fifteen years has wrought nobly and with rare self-

denial and success. The membership of the church was about sixty, and had furnished two colporters, five preachers, two young men now studying for the ministry, and a number of students of unusual promise, to Euphrates College when the pastor felt compelled, for a season at least, to leave them.

"*Diarbekir*, *November* 29.—As at Tul, so at Redwan, our last prayers with the dear brethren were far outside the town by the riverside, where they once more, with deep feeling, committed us to Him who alone could 'shield us from perils of waters, and perils of robbers, and perils in the wilderness.' The twenty-six hours' journey to this city was covered easily in two days, where I rejoined Misses Seymour and Bush, who left me two weeks ago at Argani, and have spent this time here in their house-to-house work with the Bible-women. The work in this city is now under the labors and care of pastor Kavmé, of Redwan, and seems in many respects in a most promising condition. We have spent a week most delightfully here. The audiences were large and attentive, the spirit of the brethren excellent, and the outlook for the winter's work most encouraging.

"*Chermook*, *December* 1. — Leaving Diarbekir November 29, we reached this town, famous for its 'hot springs,' after two hard days' travel. At the young men's meeting some forty were present, and we reached our place in the room with difficulty. It was in most respects a model meeting, not the least striking feature of which was their readiness in praying, equaled only by their readiness in giving at the close of the service. This custom of giving, I noticed afterward, was shown by almost every member of the congregation — men, women, and children alike. I was not surprised, therefore, to learn that this young men's society had purchased and fitted up for a parsonage a large building at a cost of fifty-five liras [two hundred and forty-two dollars], all from the offerings collected at their meetings. Stimulated by their example, the brethren, besides contributing liberally for the support of preacher, teacher, and Bible-woman, have collected an equal amount toward their long-desired chapel. Nothing in all this tour has seemed more refreshing and stimulating than the unity, brotherly love, and enthusiasm of this poor people.

"*Choonkoosh*, *December* 12. — Five hours of most execrable mountain road brought us here from Chermook, where we spent nearly a week with daily meetings, and enjoyed every moment. The meetings are most encouraging in spirit and numbers, the three on the Sabbath averaging about five hundred. Nothing more occupies their thoughts, directs their efforts, or would be a grander consummation of their hearts' desires than another 'time of refreshing.'

"*Harpoot*, *December* 17. — Home again after an absence of just six weeks. Had we delayed our home-coming one day more we should have been imprisoned indefinitely. On the 14th we took leave of our faithful guide, who had led us safely over those dreadful mountain-paths yesterday, and who must then retrace his steps in the drenching rain. After two days' travel, during which we crossed dozens of streams, now pouring down the mountain-sides in every direction, and facing the pelting storm some three hours till we were chilled to our very marrow, we came to the last range before descending to the plain. Here we gave one last look back at lake and mountain, when lo! the mountain we had crossed the previous day was one mass of snow down to the very village where we passed the night. Let the rain and snow drive against us never so fiercely, and the wind search us never so sharply, with grateful and exultant hearts we went on our way rejoicing in the exceeding goodness of our God."

HELP SENT.

In a postscript Mr. Browne says: —

"You may be glad to know that before reaching Harpoot I had secured and sent a teacher for Hainé, a preacher for Dibné, and one to teach and preach for Kilisè. The Lord did provide, and now we expect your help and prayers at your end of the line."

THE FAMINE.

Mr. Dewey, of Mardin, sends a report of a long tour made last autumn by himself and Dr. Thom, a part of it through the region where the famine has since become so severe. Among the places visited was the Koordish village of Kerboran, where the few Protestants had put up an addition to the chapel for a parsonage. The small appropriation sought from the Board was not granted; but "having set their hearts upon the building and prepared much of the material, they resolved to rise and build; so they had nearly completed a substantial, commodious building, doing the work themselves, for which they unfortunately had abundant leisure; unfortunately, for it was because the locusts had devoured their crops that they had leisure They received a little aid from outside, but it is mostly the work of their own hands — a noble example to other places.

"The next place visited was Erdee, also a Koordish village, which has had some terrible experiences during the last two years. Besides the ravages of the locusts, it has been pillaged and burned, and some of the people were killed by a Koordish chief. A feud still exists with some of the other villages; so the people scarcely dare stir out except in companies. Yet the preacher, a simple man of small attainments, but earnest and whole-hearted, goes where he likes, alone and unmolested. The stress of the famine has already been severe here, and we have been able to give them a little aid. Many are eating bread made of a very coarse millet, like broom-corn seed. It tastes like chaff or sawdust. The people say that it does not satisfy hunger, though it fills the stomach and evidently sustains life. Yet, poor as it is, there are a great many in the mountains who would be very thankful if they could have even this this winter."

MOSUL.

The older readers of the *Missionary Herald* will remember Mosul, the ancient Nineveh, as a station of the Board. The climate proved to be unfavorable as a missionary residence, especially in the summer, so the station was transferred to Mardin, and Mosul became an outstation. Several branches of the Oriental churches are found there, and for one or two hundred years it has been a stronghold of the Papacy. These influences have been too difficult to reach and overcome with the missionary force 160 miles away; so it has been decided to again occupy Mosul as a winter station, one of the families from Mardin spending the winter there. The friends at Mardin even propose to make it a permanent station. Last fall Mr. Ainslie went to Mosul with his family, taking with him the pastor of the church in Karabash, near Diarbekir. Under date of December 22, Mr. Ainslie writes of the improvement that had taken place in the church during the two or three months of their labors in the city, and also of the successful tour which pastor Hanovsh had made in the surrounding villages. Of the pastor's labors he says:

"He is constantly visiting among the congregation and engaging them in religious conversation. He does not confine his efforts to the Protestants, but enters among the Jews and others. He is much interested and cheered by the work among the Jews. He goes among them every Saturday, and they receive him cordially. He does not attempt to dispute with them in regard to their erroneous notions about Christ, but he takes the common facts of Old Testament history and tries to teach them the foundation truths of religion, thus leading them away from the foolish expositions of their books, the Talmud, etc. We have strong hopes that success will attend these efforts among them. A short time ago he made a short tour among the villages near Mosul. Wherever he went, — among Moslems, Yezidees, and Christians, — he opened the Bible and read to them. They all received his teaching willingly, though some of the Christian priests tried to dispute with him."

Marathi Mission.

THE GROWTH OF THIRTEEN YEARS.

Mr. Robert Hume, on his return to Ahmednagar, sends a cheering review of the progress within the Marathi Mission since he first went to India, thirteen years ago. The following figures indicate in some degree the advance made: —

	1874.	1887.
Communicants,	707	1,776
Baptized children,	643	1,036
Readers,	479	958
Contributions, in rupees,	2,267	3,763
Schools,	46	99
Pupils,	930	2,523

As to the advance in the quality of the work, Mr. Hume makes the following points: —

"(1) As to the intelligence of our Christian community I note, first, that the number of those who can read has doubled. But more significant is the improvement in the quality of instruction given in our schools. Thirteen years ago English was not taught in a single school of our mission, and this had been thought to indicate marked devotion to a sound mission policy. My brother and I introduced English into schools at Bombay and Ahmednagar. Now, in every large station there is a school in which English is taught, two high schools teach up to the matriculation standard, which prepares pupils for college, and we have a college. In the common schools there is better teaching in the vernacular, and higher standards are taught. Then there was no regular institution for the training of pastors and evangelists; now we have an organized theological seminary, with good buildings and the beginning of an endowment.

"(2) In regard to spirituality and morals, there is decided growth. There is less occasion for discipline. In some of the village churches more pains are taken about attendance on Sabbath services. In some churches, notably in the Bombay church, there is much religious activity. In 1874 not a single pastor was entirely supported by his church; now for six years every pastor has been entirely supported without any aid from the mission.

"(3) For the sake of brevity I only touch on other points of progress. There is a very gratifying improvement in the intelligence of our Christian women and in some branches of their activity. Such gatherings of Christian women as are now held for their examination in appointed Bible lessons, and for reports of Christian work, were not known thirteen years ago. In 1874 there were few Sunday-schools. Now there are a good many, and they are better conducted. Then there were few, if any, organizations of young people and children for Christian work. Now there are a number in the large stations. At the close of 1874 there were 16 foreign, and 116 native, workers in connection with our mission; at the beginning of 1887 there were 23 foreign, and 245 native, workers. In 1874 little was received as fees in schools; at the beginning of 1887, 3,824 rupees were reported as received from fees, mostly, however, in our Ahmednagar High School, from non-Christian pupils. In 1874 no assistance was received from government for any educational purpose of the mission, and no one dreamed of ever getting any. In January, 1887, about 5,000 rupees were reported as received in one year as government grants on account of examination results, besides considerable sums for buildings. Fully half of my time is taken up with work in the Theological Seminary and other general work in Ahmednagar. But in my special district, in the towns west of Ahmednagar, there has been the following increase: On January 1, 1876, when I took charge, there was one church in the district, with sixteen members and without a pastor. Now there are three churches, with 124 members, and two pastors who are wholly supported by the churches and Christian community. Part of this growth, however, is due to the bringing in of agents from elsewhere.

"Some points in which there is less reason for gratification in a review of the thirteen years are these: On January 1,

1874, there were twenty-three churches connected with the mission; on January 1, 1888, there were only twenty-seven, a very small increase. But since the beginning of 1888 three new churches have been organized. In 1874 there were sixteen ordained pastors in charge of twenty-one churches; in 1887 there were only fifteen ordained pastors in charge of seventeen churches; though four graduates of our Theological Seminary were in charge of six more churches. Though the numerical increase of our churches has been large, its pecuniary condition is very poor, and there has been little relative improvement in this respect. The direct influence of our mission in the matter of converts has been mainly on the lower castes. Still, we have some converts from the upper castes. Although Sunday-school work has increased and improved, this increase has not been nearly as great as it might have been."

THROUGHOUT INDIA.

"This review of the changes of thirteen years has thus far related to our Marathi Mission only. Extending the outlook further, I would say that when the last general missionary census was taken, it appeared that the Protestant native Christian community of India was doubling every ten years.

"As regards the non-Christian community, there has been a good increase in the number of all grades of educational institutions and in general intelligence. Certain social reforms have made some headway, such as the advocacy of widow remarriage and the restriction of child-marriage. There has been an unhappy spread of intemperance. The most important social change has been a marked increase of what is called patriotism. The sentiment which has thus spread has some good in it, but it contains much that is evil in ill-considered and excessive advocacy of whatever is Indian, especially in religious and social matters.

"To speak of religious movements other than Christian, the Brahmo-Somaj has made some gains, but it appears to me to be now at a standstill. By the death of Keshub Chunder Sen it lost its leader. Within a few months it has suffered a fourth schism by the organization of what is called the 'Deo-Somaj,' for the spread of the 'Deo-Dharma.' 'Deo-Somaj' means the 'God-church,' and 'Deo-Dharma,' the 'God-religion.' This is due to the example of the Salvation Army, and, like Keshub Chunder Sen's church, is an imitation of the Christian Church, with less honor to Christ. Within these thirteen years the 'Theosophical Society,' which at one time boasted great things, has arisen and spent its force, so far as having much influence, in opposition to Christianity.

"A few years ago the characteristic mental attitude of the educated natives was a tendency towards atheism. An English education destroyed faith in Hinduism. Caste and other influences prevented even a fair consideration of Christianity. The result was practical irreligion, with merely enough outward observance of old rites to prevent much criticism. The development of the pseudo-patriotism which has been alluded to is now changing the atheistic and materialistic tendency to a popular sentiment in favor of some religion, and that religion some modification of Hinduism. One section favors an eclectic system in which Hinduism has much honor. Another section favors merely a reform of Hinduism, discarding its most glaring evils, such as idolatry, and with no elements of Christianity introduced. From the nature of the case, this state of things cannot last long. But the most deplorable thing is the tendency to decline even an examination of the claims of Christ. Christianity does not meet much open opposition; it is a good deal ignored by the educated classes."

North China Mission.

ADDITIONS.

DR. BLODGET reports from Peking that ten persons have recently been baptized, and more than twenty are on probation for church membership. The audiences

assembling in the chapel, which is open both in the daytime and evening, are encouraging. During the Week of Prayer all the Peking churches divided themselves into two bands, inasmuch as no one chapel would hold all who wished to meet. About five hundred were present at the meetings.

Miss Miner, who, on reaching China, was stationed at Pao-ting-fu, writes, January 23: —

"The study of the language is really fascinating. Many of the strange-looking characters begin to assume meaning and to seem like old friends, and from the queer jargon of sounds, phrases, or even whole sentences will fairly take away my breath by communicating an idea. It is said that one makes seemingly more rapid progress during the first few months, and that then there often comes a period of discouragement. So I will refrain from giving my opinion of the Chinese language during this first period.

"The work here seems very encouraging. The foundations have been laid very broad and deep. With so few workers, and many coming only to stay for a short time, it seems strange that so much could have been accomplished, and a great deal of credit is due to the missionary who has been at the station since its founding, sometimes alone. The work has been done most thoroughly, without any desire for outward show, and the time has come when it is beginning to tell. There are ten inquirers now where there was one a few years ago, and the attitude toward the truth both in the city and in the surrounding region is becoming more and more favorable.

"For several weeks it has been evident that the Spirit was working in the hearts of the people about us, and the interest culminated during the Week of Prayer and in the meetings which were held the following week. A week ago yesterday was communion Sunday, and twenty were added to our number, some being received into full membership and others into the 'Christian Congregation.' I had never before been present at the baptism of a heathen convert, and the scene was an impressive one. This acceptance of Christ must mean so much to those who have come out of the darkness and joylessness of heathenism. As one looks into the earnest, happy faces of these redeemed ones and contrasts them with the faces of those without God and without hope in the world, he gains a new conception of the power of Christ's gospel. Among those who joined the 'Christian Congregation' was a man who a year ago was beating his Christian wife and trying in every way to get her to give up her religion. She was very anxious that her son should come to our school here, and prayed that some way might open which would make it possible. One day her husband surprised her by giving up his opposition and offering to come himself to Pao-ting-fu to place his boy in the school. The father was invited to join the station class, and has been one of the most earnest listeners."

Japan Mission.

THE CHURCH AT OKAYAMA.

MR. PETTEE, having reached his old station, writes, February 2: —

"We are back in Okayama once more. It is almost too good to be true. Every one bears our return good-naturedly. We find great changes everywhere: new faces in the mission circle, new stations, new schools and churches, a host of strangers in the old churches, new foreign crazes of various kinds, new invitations from the interior, and a semi-new language to learn.

"I find myself booked for a tour into the country the last of this week, and again, for a longer trip later in the month. But if people will become Christians, they must be baptized, welcomed into the church, and their friends addressed while the iron is hot, no matter if the weather be cold and the missionary's tongue unlimbered.

"This Okayama church was the banner one for Japan last year, with its 136 additions as against 117 the previous year.

Its present membership is 436, nearly three times what it was when we left here in June, 1885.

"When we built our house in 1880, the workmen set up a heathen shrine on the grounds, and worshiped before it every day, to offset foreign influence. Now the carpenter who has charge of repairs on the same house is a member of the church, one of his assistants deeply interested, and Christianity forms the main subject of conversation as the work goes on. So much interested in their talk do they become at times, that the work suffers — perhaps in obedience to the law of compensations."

KUMAMOTO. — SCHOOL-WORK.

The new missionaries seem to be well established at this station, as will be seen from a letter from Mr. Clark dated February 27: —

"We have a Boys' School of about one hundred well under way. They are occupying rented and temporary quarters yet. Some money has been obtained for a building for the school, $500, I think — a start towards what will be required to meet the needs of such a school as we must have in this island, to supply the great call there is for native pastors and helpers in this southern Japan. Mr. and Mrs. Sidney Gulick are each teaching an hour a day in the school. We have a Girls' School under way too, started a couple of months ago. Mrs. Clark taught in it last term, and now Miss Clark has taken up the work there, giving an hour and a half a day in the schoolroom.

"I have not had to be entirely dumb since coming here. Last term I gave the morning chapel talk at the school once a week, Mr. Yebina, who is at the head of the school, putting my ideas into Japanese, and setting them on fire. Also I have preached several times at the church, with him as interpreter. Every Sunday afternoon the children, and some of the older people of this immediate neighborhood, gather at our house for Sunday-school, forty-five or so of them, and we try to let our neighbors know what Christian neighborliness is. Church services are held Sunday morning and evening under the general conduct of Mr. Ohu and Mr. Yebina, both very efficient and devoted Christian men. The congregations are made up largely of *young men*, thus somewhat in contrast with American congregations. Sunday-school is prosperous also."

STILL OPPOSED.

In the *Herald* for January an account was given of an out-station connected with the Akashi church (which by an error was there reported as connected with Kobe), where there had been a good deal of persecution. The January report of this out-station is as follows: —

"No one in Takasago will rent us a house for preaching services. Last month there was a house for sale, and those desiring instruction raised some money among themselves, hoping to buy the place with a little aid from the Akashi church. Unfortunately a cash purchaser turned up before the money was all in hand, and so they were again disappointed. The meetings are now held in a small room of one of the men interested, and the number that gathers is very moderate.

"Before the outbreak reported last year, the evangelist had given a New Testament to a man of means, who had an invalid daughter. This resulted in an invitation to visit the family and explain the teachings of the book. After the persecution broke out, the evangelist was requested by the head of the house to refrain from making his usual visits. The tide, however, seems to be turning, for this man now asks the preacher to resume his visits and instruction. It is more than probable that the wishes of the invalid daughter have much to do with the renewed request.

"There are thus two places in the town where the Word is spoken every week, and that is encouraging. The report closes with the remark that 'the people of the place are ignorant and bigoted; that the Buddhist priests declare that Christianity is a country-destroying religion, and so to be feared, hated, and

fought off, and that the people believe this and act accordingly."

KOBE. — A BIBLE CLASS OF JUDGES.

Mr. Atkinson writes from Kobe, February 25: —

"A new building for an English night-school was opened with an appropriate service. The school was begun two years ago in a rented building. It has had to move several times, but now has a building erected expressly for its use. It is established by Christian men, and the teachers are Christians. Miss Howe will probably teach two hours two nights of the week. All the other work is done by Japanese. The school has a Christian basis and is intended to act as an evangelizing agent. The number of students is a little over sixty. Financially, it is entirely sustained by the Japanese.

"I have been invited by some judges of the Prefectural Court to give them instruction in the New Testament. This is a very interesting class, I can assure you. The coming Saturday afternoon they have notified me that nine are coming. Saturday afternoon is a half-holiday at the court. They come to my study at two o'clock, and leave a little before four. Miss Dudley has services at the house of one of these men. Lately he offered prayer there, and once at a union prayer-meeting of the three churches. I think the interest may date from last summer. At that time the Vice-Minister of Justice was here, examining this and other Prefectural Courts. He is a member of one of our Congregational churches in Tokyo; Mr. Kozaki is his pastor. I trust I may have the grace needed to teach and lead them aright.

"The Kobe church building, which seats four hundred, is now too small for the congregation. Adjoining lots have been bought, and it is hoped that a building capable of holding at least a thousand people will be up before many months go by. A couple of Sundays ago I preached for pastor Harada. On a front seat half a dozen young Buddhist priests were seated. Some of them took full notes of my sermon, and all listened with evident interest. The following Sabbath the same men were there again, I was told, each man having a new New Testament with him.

"During the past week the church has held nightly prayer-meetings, the subject of prayer being a new building and money to erect it. Yesterday pastor Harada preached a sermon on the same subject. At the close he said he would like to take subscriptions there and then. This is an innovation here, our people having been very decided in their objection to this way of collecting money for any purpose. The papers on which the sums promised were written footed up 636 *yen* and some *sen*. In the evening the students in our Girls' School contributed among themselves 88 yen. At night the church held a special prayer and thanksgiving meeting. The sum needed will be, at the least, 2,000 yen."

Northern Mexico Mission.

HERMOSILLO.

MR. CRAWFORD writes: —

"We feel more and more encouraged by the deep interest manifested by the people in general. While many are kept in awe by the bishop's threats, others are made to feel that these threats of damnation to all who come here are idle. His excommunications are good advertisements for us. We feel that our life here last year, with the papers, books, and tracts distributed, has done much to lessen the bishop's influence over the people. Of course we recognize the presence of God's Spirit here for years, in various ways, preparing the hearts of the people for the coming of his Word.

"Our services are better attended now than at first. Sunday evening there were about thirty eager listeners besides those who crowded the door and the windows, coming and going. The teacher proves a valuable helper both in school and among the people. They like her. We have about a dozen now in the school, both

boys and girls, but not enough to put into separate schools. In fact, we have no room in this house for much increase in numbers."

TOWNS NEAR CHIHUAHUA.

Mr. Case reports an interesting state of things at Zaragosa. Mr. Wright, of Chihuahua, gives an account of visits paid to certain towns, the details of which it would not be well to give here. Of one place he says: —

"No regular evangelical services have ever been held here, although Mr. Eaton and Mr. Case have visited it several times, holding services and selling Bibles and religious literature. There are a good many who have known something of evangelical Christianity, respect it, and would be glad to learn more about it, but are not willing to be known by the despised name of Protestant."

A native helper who visited this place afterward reports that "he was insulted and threatened openly in the street, but no violence was offered. The priest denounced us in the church, and excommunicated not only us but all those who should shelter us, listen to us, rent us horses, or do any work for us. He said that we had come to buy up the people, and mentioned two families who were said to have been bought for a good price, and told his people to have nothing to do with an American or with the Mexican who went with him. Nevertheless, our helper had a meeting, with sixteen attending, at a ranch about a league from the town. He spent the afternoon in visiting from house to house, and was well received in most places."

Of another place Mr. Wright says: —

"At Atotonilco, a place never before visited by the 'hated sect,' we were well received in every respect, and I consider it one of the most promising places for opening work in the state. It is not a large place, not having a thousand inhabitants, but all seem ready to hear, and I am sure, with continued work, many would accept the gospel. One of the first men we met was an old pure-blood Indian who had been teaching school here over twenty-five years. When but twelve years old he was taken to a place near Portland, Maine, by a surveyor, and lived there until twenty, when he returned to this his native place, and is now surrounded by his children and grandchildren. He is a man of considerable influence and his son is mayor of the town. His recommendation to the people was of great advantage to us. In the evening he came with several of the neighbors to talk with us. He was glad to see us and helped us in many ways."

Several other incidents are given which show that there is genuine interest in evangelical truth among the people.

Mission to Austria.

TABOR.

Mr. Clark reports a promising state of affairs at various points connected with the mission, although the hostility of officials is still great. At Pisek, where a year ago the helper was imprisoned for preaching, the audience on the first Sunday in March numbered over one hundred. Of Tabor, which is an important strategic point for southern Bohemia, Mr. Clark writes: —

"The past and present history of Tabor is such that friends ought to help in building at least a small memorial chapel. Tabor was founded in 1420, two hundred years before our ancestors reached Plymouth Rock. It is fortified by nature, occupying a small peninsula with water on three sides that are somewhat precipitous. Then, too, the celebrated Bohemian general, Zizka, who never lost a battle, even when blind, made it a strong fortification. The people were so well instructed in the Bible that the Romish Æneas Sylvius, who visited the place twice in 1451, writes of them that one could not find in Tabor even a servant-girl who was not well informed in all truths of the Old and the New Testaments. The large old church still stands in historic Tabor, but alas! the pure gospel has not

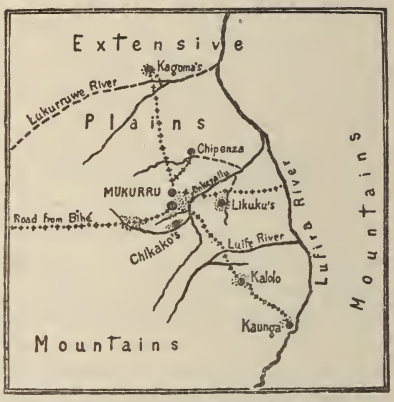
been heard within its walls for over two hundred and sixty years.

"The American Board was the first to resume gospel preaching in that old city. The authorities there ordered our first helper to leave the place, but higher power allowed him to remain. We have an earnest little church there now, but the members are very poor, and the place of worship is very inferior. Our poor people there have raised toward a new house some six hundred florins, a small sum relatively, but if all the members there, with two exceptions, were to take their worldly goods to the public market, they would not sell for the amount named. Since Stupitz had a house of its own the congregation has doubled. The same would be true of Tabor. Who will help?"

Notes from the Wide Field.

AFRICA.

THE GARENGANZE. — We recently referred to a publication of Mr. F. S. Arnot's letters, entitled "Six Months More Among the Garenganze," describing his life after he left the mission stations at Bailundu and Bihé in 1885, making his home at Mukurru, the chief city of Moshide, king of the Garenganze. We give herewith a small chart of the region west of the Lufira River, through which Mr. Arnot has traveled. The Lufira unites with the Lualaba, forming one of the sources of the Congo, and hence the district falls within the boundaries assigned to the Congo Free State. Mukurru is about one hundred miles west of Lake Bangweolo.



THE DISTRICT AROUND MUKURRU, GARENGANZE.

Mr. Arnot describes the country as very populous though very hot. At some seasons traveling had to be done at night, and he was unable to go out-of-doors at midday even for a minute. In the dry season the ground was parched and so hot that it would raise a blister on a bare foot. Mr. Arnot had had several attacks of fever, though he affirms that the climate suits him, and that it is healthful. There were none of the mists which tried him so sorely when in the Barotse valley. The king, Moshide, though strict in his government, is not given to cruelty, for while the death penalty is often inflicted, yet it is done without torture and in an expeditious manner. Witchcraft does not seem to prevail. For a minor crime the offenders are bound with a long iron chain and are sent to the fields to work. The men do a large share of the work, the king going with them to the fields and superintending the labor. Corn is raised in abundance, but it is wasted prodigally in the brewing of beer. This beer produces heavy sleep, but does not intoxicate to any great degree. The chief's eldest son is described as a natural gentleman, and a good friend he is to Mr. Arnot. One of the most striking facts brought to view in this record is the extent to which Umbundu, the language which our missionaries at Bailundu and Bihé have reduced to writing, is understood throughout this district of Central Africa. The Seyek language, which Mr. Arnot at first regarded as the vernacular, will not be of much use beyond the capital. It is much like the Umbundu, but the latter is spoken "by every man of any position," so that Mr. Arnot feels that he must keep up his study of the Umbundu. The last of

these letters was dated January 27, 1887, at which time he had been more than a year without communication from his kindred or the outside world, but we know that Mr. Swan left Bihé in July last to join him in labors among the Garenganze.

Attack on the Free Church Mission on Lake Nyasa. — Not only is the English Church Missionary Society passing through special trials in connection with its Central African missions, but the Free Church of Scotland has received tidings of a storm which has burst upon its mission on Lake Nyasa. The Arab slave-traders at the north end of the lake have concerted a scheme for the revival of their trade, and to this end they attacked the station at Karonga, which was held by Consul O'Neill. The store and other buildings were burned, and all the white men had encamped at a place some twenty or thirty miles distant. The Arabs were repulsed at the first attack, and a siege was maintained for five days and nights. Five hundred men, women, and children were protected within the enclosure. Subsequently some five thousand natives from the north came to the assistance of the besieged, and the Arabs withdrew. None of the Europeans of the party were wounded. The English consuls propose to attack the Arabs, and by native help open again the road from Nyasa to Lake Tanganyika. The hope is that the natives, under the guidance of the Europeans, can be led to unite for their own protection against the Arabs. There appears also to have been an uprising of two native tribes, the Angoni and the Atonga, on the west shore of the lake, near Bandawé. Mombera, one of the Angoni chieftains, has been very friendly, but the malcontents have apparently prevailed and the mission at Bandawé is seriously affected. Our brethren of the Free Church call for earnest prayer for the deliverance of their mission in this time of its peril.

French Missions. — We learn from the *Journal des Missions Evangéliques* that the French mission among the Barotse is rejoicing in a great movement of that people towards the acceptance of the gospel. M. Jacottet writes from Thaba-Bossieu, January 18, 1888, that a great part of the tribe seems to be yielding to the truth, that all doors are open, and that the missionaries are almost obliged to do the impossible in order to keep up with their work. M. Coillard has discharged the duty intrusted to him of taking to their destination, in the Barotse valley of the Upper Zambesi, the members of the new mission to that region. Part of the missionaries join M. Jeanmairet at Sesheké for the present, the others are at Sefula, and a third station will probably be established at Mambova on the river Mokumba.

Monbuttus. — The *Société d'Esplorazione Commerciale in Africa* has published an interesting communication from Emin Pasha concerning this African race. He describes these Monbuttus as physically and intellectually of a superior grade, and one of the dominant races in Central Africa. Their traditions claim that their ancestors came from the northwest along a great river. They are an industrious, agricultural people, and cultivate vast regions both east and west of Wadelai. They have hereditary chieftains. Taxes are not collected regularly, but from time to time the inferior chiefs are called to bring in to their superiors a tribute of slaves, coal, iron, leather, etc. The women possess a social position quite above that which is found among other negro races. Among the articles of food which are mentioned as in use, human flesh is enumerated. The Monbuttus make excellent utensils both in wood and brass. They cut away a portion of the exterior membrane of the ear, and they practice circumcision.

FRANCE.

It is reported that there are about 800,000 Protestants in France, though the government census, which is regarded as reliable, gives only 530,000. These Protestants are found in almost every part of the nation, but are especially found in Cevennes, the Franche Comte, and in the southwest of France. Paris has 100,000 Protestants,

Nimes 200,000, and several other towns from 7,000 to 10,000 each. It is reported that many of the churches which have had rationalistic pastors have been recovered to evangelistic truths.

PERSIA.

PERSECUTION. — Rev. Mr. Wilson, of Tabriz, reports in *The Church at Home and Abroad* that there is unusual bitterness in the opposition now manifested to evangelical work. A severe check has been given to Bible distribution. The Armenian bishop has caused the arrest of colporters, who barely escaped the bastinado. The government issued an order prohibiting the sale of the Scriptures in the province. The Armenian bishop of Maragha has sought to drive out the native pastor, forbidding the people to rent a house to the mission. A mob of three or four hundred Moslems and Armenians sought to expel this pastor by fright or violence, but he remained steadfastly at his place, and the outcome of the long conflict has been that the government has decreed that certain purchased property near the Armenian church should be returned, but that another house should be rented to the mission. It is a time of severe trial to our brethren in Persia.

INDIA.

STATISTICS OF ALL MISSIONS IN 1885. — Five years ago we gave the statistics of evangelical missions in India as prepared by the Decennial Missionary Conference, held in Calcutta in 1882. These statistics covered the year 1881. The *Indian Missionary Directory*, prepared by Mr. Badley, an invaluable volume for all who would keep track of missionary operations in India, contains statistical summaries brought down to the year 1885. We give the summaries of the different societies, noting the increase since the year 1881. The showing is a very hopeful one. It will be seen that the communicants have increased in a much greater ratio than the Christian adherents. We have used the term adherents where the *Directory* uses "native Christians."

Names of Societies and Missions.	For. Missionaries.	Native Ord. Agts.	Adherents	Communicants.	Names of Societies and Missions.	For. Missionaries.	Native Ord. Agts	Adherents.	Communicants.
Baptist Missionary Society . .	43	50	10,000	4,000	Am. United Pres. Mission . .	8	3	3,245	2,176
London ,, ,, . .	47	44	55,029	6,221	Methodist Epis. Ch. ,, . .	72	36	8,604	5,486
American Board	24	37	14,475	4,626	Un. Pres. (Scotland) ,, . .	16	1	960	441
Church Missionary Society . .	115	132	101,333	23,289	Danish Lutheran ,, . .	6	.	481	80
Society for Prop. of Gospel . .	53	71	90,888	21,996	Pres. Church of Eng. ,, . .	1	.	34	15
Wesleyan Missionary Society .	44	9	4,200	1,800	Hermannsburg Luth. ,, . .	11	.	800	300
Gen. Baptist ,, ,, .	8	9	3,393	1,259	Friends' F M. Asso. ,, . .	3	.	36	18
Church of Scotland Mission .	17	3	1,306	396	Indian Home ,, . .	5	5	4,273	3,500
Free Church of ,, ,, .	32	10	1,598	1,527	Canadian Baptist ,, . .	9	3	4,500	1,870
American Presbyterian ,, .	86	12	1,743	1,000	German Ev Miss. (U. S. A.) .	4	.	530	234
Basel Missionary Society . . .	79	10	8,513	4,445	Scotch Epis. Church Mission .	.	1	28	8
Am. Baptist Missionary Union,	27	55	64,500	28,127	Orig. Sec'n Ch. of Scot. ,, .	1	.	53	6
Am. Free Baptist Mission . .	6	4	1,085	558	Canadian Presbyterian ,, .	5	.	126	72
Gossner's Missionary Society .	17	11	32,000	12,131	Swedish Evangelical ,, .	8	.	34	16
Leipzig ,, ,, .	25	12	13,589	4,130	Am. Free Methodist ,, .	1	.	. . .	. . .
Irish Presbyterian Mission . .	10	.	1,418	302	Disciples of Christ ,, .	3	.	8	8
Welsh Cal. Methodist ,, . .	8	.	3,719	852	Private and other Missions . .	26	4	2,421	1,152
Am. Evan. Luth. ,, . .	10	4	9,360	3,842					
American Reformed ,, . .	8	4	5,437	1,610	Total	791	530	449,755	137,504
Moravian ,, . .	3	.	36	11	Increase since 1881	133	69	32,383	24,179

CASTE AND MODERN CIVILIZATION. — Every science and art of the nineteenth century is in conflict with the religion of the Hindu, and especially is the theory of "caste" opposed by all modern customs and improvements. The railroads of India are great levelers, breaking down the prejudices of the people. Just now the conflict going on in India for the defence of caste is very sharp. The *Dnyanodaya* of Bombay makes the following statement: "A young Brahman has returned from England and asks readmission into caste. The question is under consideration by

the orthodox *shastris*. Whichever way they settle this question, the caste system must suffer. If readmission is refused, the rebellion against this senseless restriction against traveling in foreign lands will help to weaken the chains of caste; and if readmission is granted, the gates will be opened for many other breaches of caste rules, and a precedent will have been established, the logic of which will be difficult to withstand."

LOYALTY ISLANDS.

THE London Missionary Society has received an account from the Rev. John Jones, giving the details of his expulsion from Maré on the seventh of December last by the French government. He was busily engaged in the translation of the Scriptures, on a spot which had been his home for more than thirty-three years, when officials came, arresting him and taking him on board a French vessel. The natives were indignant. Only an hour was given him to make ready to leave his home, and he was then taken to Sydney. A protest has been forwarded through the English officials in Australia, but there seems to be little expectation that redress can be obtained of the French, who are exercising their claims of sovereignty in the interests of the Roman Catholics.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the mission stations in Turkey, India, and Micronesia, recently bereaved and crippled by the death of faithful associates in Christian labor, that the faith and courage of those who are spared to the earthly service may not be shaken; and that the places now vacant may be speedily supplied.

ARRIVALS AT STATIONS.

January 12. At Tillipally, Ceylon, Rev. Thomas S. Smith and wife.

February 29. At Yokohama, Miss Florence N. White.

March 5. At Constantinople, Rev. W. A. Farnsworth, D.D., and Miss Sarah A. Closson, of Cæsarea.

ARRIVALS IN THE UNITED STATES.

April 1. At Boston, Mrs. Josephine L. Coffing, and Miss Harriet N. Child, of the Central Turkey Mission.

DEATHS.

December 27, 1887. At Ruk, Micronesia, Rev. Robert W. Logan. (See page 195.)

April 2. At Ahmednagar, India, Mr. William N. de Regt. (See page 188.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The religions of India. (Page 201.)
2. An African prayer-meeting. (Page 199.)
3. Items from Northern Mexico. (Page 218.)
4. Work in Smyrna and Constantinople. (Page 208.)
5. A missionary tour in Eastern Turkey. (Pages 208–212.)
6. Thirteen years in the Marathi Mission. (Page 214.)
7. Church at Okayama, Japan. (Page 216.)
8. Kobe and a Bible school there. (Page 218.)
9. Items from Africa. (Pages 220, 221.)

Donations Received in March.

MAINE.

Cumberland county.
Cumberland Centre, Cong. ch. and so. 20 56
Harpswell, Cong. ch. and so. 25 50
Minot Centre, Cong. ch. and so. 40 00—86 06
Oxford county.
So. Paris, Cong. ch. and so. 4 00
Penobscot county.
Brewer, 1st Cong. ch. and so. 10 65
Hampden, Cong. ch. and so. 5 17—15 82
Somerset county.
Skowhegan, Island-ave. ch. 11 68
York county.
Kennebunk, Union Cong. ch., to const. E. Andrews, H. M. 100 59
218 15

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
Harrisville, Cong. ch. and so. 4 50
Hinsdale, Cong. ch. and so. 13 28
Nelson, Cong. ch. and so. 4 50
Stoddard, Cong. ch. and so. 4 59
Walpole, 1st Cong. ch. and so. 14 38—41 25
Grafton county.
Piermont, Cong. ch. and so. 15 00
Plymouth, Cong. ch. and so. 23 00—38 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Amherst, A. J. McGown, 10 00
Merrimac county Aux. Society.
Concord, 1st Cong. ch. and so., 10; A friend, 50; A friend, 5, 65 00
Hooksett, Cong. ch. and so. 13 00
Hopkinton, 1st Cong. ch. and so. 27 07—105 07
Rockingham county.
North Hampton, Cong. ch. and so. 13 00
Northwood, Cong. ch. and so. 16 00
Seabrook and Hampton Falls, Joseph Kimball, 20 00—49 00
Strafford county.
Tamworth, Cong. ch. and so. 5 35
Sullivan county Aux. Society.
Charlestown, Cong. ch. and so. 8 00
Meriden, Mrs. M. A. Bryant, 10 00—18 00
266 67

VERMONT.

Addison county.
Cornwall, E. R. Robbins, 10 00
Shoreham, Cong. ch. and so. 32 00—42 00
Bennington county.
Bennington, 2d Cong. ch. 24 14
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
St. Johnsbury, Rev. Henry Fairbanks, for house for S. C. Bartlett, Jr., Kyoto, 100 00
Orange county.
Chelsea, Cong. ch. and so. 14 23
Williamstown, "C. C. B." 3 00—17 23
Orleans county.
Coventry, Cong. ch. and so. 17 38
Newport, Cong. ch. and so. 23 50—40 88
Rutland county.
Wallingford, A friend, 100 00
Windham county Aux. Society.
Brattleboro, Centre Cong. ch., 21.08; "H.," 15, 36 08
West Brattleboro, Cong. ch. and so. 18 52—54 60
Windsor county.
Hartford, Cong. ch., J. G. Stimson, 25 00
403 85

Legacies. — Cornwall, Mabel C. Wallace, for educa. of children in Mis. schools, by M. B. Williamson, Ex'r, 1,612 77
Middlebury, Buel Preston, add'l, by E. C. Severance, Ex'r, 20 00
St. Johnsbury, Luke Spencer, by L. G. Spencer, to const. L. G. Spencer, H. M. 100 00—1,732 77
2,136 62

MASSACHUSETTS.

Berkshire county.
Alford, Cong. ch. and so. 3 44
Hinsdale, Cong ch. and so. 21 99
Lenox, Cong. ch. and so. 20 00
Pittsfield, Mrs. Rev. John Todd, to const. Frank K. Paddock, H. M., 100; H. N., 25, 125 00
West Stockbridge Centre, Cong. ch. 50—170 93
Bristol county.
Fall River, Cen. Cong. ch. (of wh. 15.57 m. c.), 59 57
Freetown, Cong. ch. and so. 11 82—71 39
Brookfield Asso'n. William Hyde, Tr.
Brimfield, 1st Cong. ch., 6.20; 2d Cong. ch., 10.70, 16 90
Southbridge, Cong. ch. and so. 74 59
Ware, Wm. Hyde, for house for Mr. S. C. Bartlett, Jr., Kyoto, 100 00—191 49
Essex county.
Andover, Free Christian ch., to const. N. W. Smith, H. M., 141.98; South ch., 125; West ch., 50, 316 98
Lawrence South Cong. ch. 6 00—322 98
Essex county, North.
Bradford, Mrs. Warren Ordway, to const. Mary A. Ridgeway, H. M. 100 00
Ipswich, Linebrook Cong. ch. 11 75
West Newbury, Cong. ch. and so. 9 00—120 75
Essex county, South.
Beverly, Dane-st. ch. and so. 232 73
Danvers, A friend, for Smyrna, 100 00
Peabody, South ch., 22; A friend, 10, 32 00
Rockport, 1st Cong. ch. and so. 26 71—391 44
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Ashfield, Mrs. Alvan Perry, 5 00
Bernardston, Cong. ch. and so. 4 81
E. Charlemont, Cong. ch. and so. 8 76
Montague, 1st Cong. ch. 27 00—45 57
Hampden co. Aux. Society. Charles Marsh, Tr.
Agawam, Cong. ch., for Mrs. Gates' work, Sholapur, 10 00
Chicopee, 2d Cong. ch. 45 09
Hampden, Cong. ch. and so. 12 22
Holyoke, 1st Cong. ch. 43 94
Monson, Cong. ch. and so. 30 57
South Hadley Falls, John Gaylord, 15 00
Springfield, South Cong. ch., 86.42; North Cong. ch., 40.21; Olivet Cong. ch., 38.02; H. M., for house for S. C. Bartlett, Jr., Kyoto, 100; S. Morris Coe, 10; Mrs. Rev. C. H. Rogers, 10, 284 65
West Springfield, Mitteneague ch. 12 30—453 77
Hampshire co. Aux. Society.
Amherst, North Cong. ch., to const. Mrs. Hattie Kellogg, H. M., 50; South Cong. ch., 6, 56 00
Enfield, Cong. ch. and so. 50 00
Hadley, 1st Cong. ch., 47.77; Russell ch., m. c., 8.37, 56 14
Northampton, A. L. Williston, for house for Mr. S. C. Bartlett, Jr., Kyoto, 100 00
Westhampton, Cong. ch. and so. 23 82—285 96
Middlesex county.
Auburndale, A. S. Cooley, for Smyrna, 15
Bedford, Cong. ch. and so. 35 00
Burlington, Cong. ch. and so. 22 00
Cambridge, Shepard ch. and so. 854 00

Cambridgeport, L. M. Soc., Wood Memo. ch. 70
Framingham, A friend, 40 00
Lexington, Hancock ch. 15 00
Malden, 1st ch. (of wh. 25 for W. L. Greene), 78 25
Newton, Eliot ch. 150 00
Newton Centre, Rev. Daniel L. Furber, 50; Geo. P. Davis, add'l, 5, 55 00
Somerville, Broadway ch., Cyrus Stone, 5 00
South Framingham, South Cong. ch. 261 00
Sudbury, Cong. ch. and so. 40 25
Winchester, 1st Cong. ch. 30 00--1,586 35

Norfolk county.
Braintree, South Cong. ch. 14 60
Canton, Elijah A. Morse, for house for Mr. S. C. Bartlett, Jr., Kyoto, 100 00
Dedham, 1st Ev. ch. (of wh. 25.37 m. c.), 261 96
Hyde Park, 1st Cong. ch. 48 05
Quincy, Cong. ch. (of wh. 6.35 m. c.) 6 85
So. Weymouth, 2d Cong. ch. 27 00
Wellesley, A friend, 5 00
Wellesley Hills, "C." 400 00
West Medway, C. Albert Adams, 10 00--873 47

Plymouth county.
Plymouth, Ch. of the Pilgrimage, 82 33

Suffolk county.
Boston, Walnut-ave. ch., 691.91; Shawmut ch., 440.15; Park-st. ch., 200; 2d ch. (Dorchester), 171.80; Old South ch., 100; Allston ch., 24.47; Eliot ch., 10.97; Mt. Vernon ch. (of which 10 from Mrs. Susan Collins), 11; Berkeley-st. ch., m. c., 6.06; W. O. Grover, for Indus. sch., Samokov, 15; Mrs. Luther Barnes, for Kyoto Train. sch., 3, 1,674 36
Chelsea, 1st Cong. ch. 30 00--1,704 36

Worcester county, North.
Phillipston, Cong ch. and so. 11 14

Worcester co., Central Asso'n. E. H. Sanford, Tr.
Auburn Cong ch. and so. 50 00
Boylston, Mrs John B. Gough, 10 00
Clinton, Cong. ch., J. R. Foster, 20 00
Worcester, Union ch., 187.50; Piedmont ch., 40; Salem-st. ch., 24; Pilgrim ch., 10.50; A friend, 20; Mrs. Emma Barber, for West. Mexico, 5, 287 00--367 00

Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Milford, 1st Cong. ch. and so. 71 25
Northbridge, Charles O. Bacheler, 5 00--76 25
——, W. L. 100 00

6,855 18

Legacies. — Beverly, John Lovett, by Chas. T. Lovett, Ex'r, add'l, 250 00
Charlemont, Levi Smith, add'l, by Josiah Trow, Adm'r, 2,405 57
Charlemont, David Smith, by Josiah Trow, Adm'r, 1,094 90
Nahant, George Curtis, by L. C. Waterman, Trustee, add'l, 5,000 00
No. Amherst, Mrs. Daniel Dickinson, to const. C. R. Dickinson, H. M. 100 00--8,850 47

15,705 65

RHODE ISLAND.

Bristol, Mrs. M. DeW. Rogers, 300 00
Kingston, Cong. ch. and so. 15 00
Little Compton, United Cong ch. 21 07
Newport, United Cong. ch. 184 20
Providence, Elmwood Cong. ch. 16 74
Slatersville, Cong. ch. and so. 57 21
Westerly, Pawcatuck Cong. ch. 25 92--620 14

CONNECTICUT.

Fairfield county.
Bridgeport, Widow's mite, 1 69
Stamford, 1st Cong. ch. and so. 12 92——14 61

Hartford county. E. W. Parsons, Tr.
Bristol, Cong. ch. and so. 81 17
East Hartford, South Cong. ch. 30 06
Enfield, Sheffield C. Reynolds, 1,000 00
Hartford, Miss C. A. Newell, for Smyrna, 20 00
Newington, Cong. ch. and so. 31 49--1,162 72

Litchfield co. G. M. Woodruff, Tr.
Bridgewater, Cong. ch. and so. 10 20
Goshen, Mrs. Moses Lyman, 10 00
Terryville, Cong. ch. and so. 40 00
Thomaston, Cong. ch. and so. 20 40
Woodbury, North Cong. ch. 34 62--115 22

Middlesex co. E. C. Hungerford, Tr.
Haddam Neck, Cong. ch. and so. 3 00
Middletown, 1st Cong. ch. 59 62
Westbrook, Cong. ch. and so. 20 46——83 08

New Haven co. F. T. Jarman, Ag't.
Ansonia, 1st Cong. ch. and so. 38 00
Northford, Cong. ch. and so. 25 00——63 00

New London co. L. A. Hyde and H. C. Learned, Trs.
Lebanon, Goshen Cong. so. 44 50
New London, 1st Ch. of Christ, m. c. 20 00
Salem, Cong. ch. and so. 30 00——94 50

Windham county.
Chaplin, Cong. ch., with other dona., to const. Mrs. A. A. Martin and Miss J. W. Crosby, H. M. 155 50
Danielsonville, Heart and Hand Mission Band, for West. Mexico, 45; A friend, for do., 5, 50 00
Putnam, 2d Cong. ch. 24 68
Windham, Cong. ch. and so. 20 00--250 18

1,783 31

Legacies. — Harwinton, Mrs. Sarah B. Hayes, int. 8 60

1,791 91

NEW YORK.

Brooklyn, Puritan Cong. ch., 150; Central Cong. ch., Friends, by Wm. T. Gregg, for surg. inst., for Dr. D. Scudder, 125.50; Mrs. H. Loomis, 10; Two friends, 10, 295 50
Buffalo, R. W. B. 200 00
New York, Broadway Tabernacle ch., Y. L. Soc., for Aintab College, 70; Soc. of Inq. of Union Theol. Sem., 15; S. T. Gordon, 150; Two friends, 10; Madison-square Presb. ch., J. Adams Bishop, 5, 250 00
Patchogue, 1st Cong. ch. 13 57
Setauket, Mrs. R. Hale, 3 00
Suspension Bridge, James Watson, 20 00
Syracuse, Plymouth Cong. ch. 92 35
Union Falls, Francis E. Duncan, 10 00
Utica, Rev. D. E. Marvin, to const. himself, H. M. 50 00
Wellsville, 1st Cong. ch. 28 21——962 63

PENNSYLVANIA.

Montrose, Edwin Lathrop, 10 00
Philadelphia, Central Cong. ch. 471 53
Pittsburgh, South Side ch. 10 18
Plymouth, Welsh Cong. ch. 27 69
Scranton, Plymouth Cong. ch. 31 09——550 49

NEW JERSEY.

Chester Cong. ch. 14 29

VIRGINIA.

Herndon, Cong. ch. 8 70

GEORGIA.

Macon, I. C. Plant, 100 00

FLORIDA.

St. Andrew's Bay, Fannie Park, for Africa, 200 00

ALABAMA.

Tuscumbia, Emilia F. Brewer, for Zulu Mission,		5 00

TENNESSEE.

Knoxville, A. Bufford,		12 00

OHIO.

Akron, Cong. ch.	91 12	
Alliance, Welsh Cong. ch.	10 00	
Bristolville, Cong. Sab. sch., 2.52; Two classes in do., 1.05; Friends, 16.43; all for Miss Maltbie,	20 00	
Bryan, S. E. Blakeslee,	11 00	
Cleveland, 1st Cong. ch., 16; Miss. Soc. of do., for Miss Maltbie, 20; Franklin-ave. ch. and Sab. sch., 23.41; Y. P. S. C. E. of Beth. Bohemian Mission, for Austria, 7.60,	67 01	
Cornerville, Cong. ch.	2 00	
Delaware, Rev. John H. Jones, to const. Rev. C. H. Payne, Rev. J. G. Thomas, and Rev. E. S. Jones, H. M.	150 00	
Dover, 2d Cong. ch.	16 00	
Elyria, Cong. Sab. sch., for Miss Maltbie,	10 00	
Gustavus, Cong. ch., 1.77; Rev. J. C. Thompson and wife, 3.23,	5 00	
Kinsman, 1st Cong. and Presb. ch.	53 00	
Lyme, Cong. ch.	36 43	
Marblehead, Cong. ch.	8 17	
Medina, Y. P. S. C. E., special for Japan,	21 19	
Newark, Plymouth Cong. ch.	15 00	
Oberlin, Cong. Sab. sch. of 2d ch., for Miss Maltbie, 5; Rev. E. P. Barrows, 10,	15 00	
Springfield. (Of the 15.25 ack'd in March *Herald*, 5.25 should have been from the Lagonda-ave. ch.)		
Wakeman, Cong. ch.	5 50	
——, "C. C."	7 50	—543 92
Legacies.—Milan, John F. Adams, by A. P. Mowry, Adm'r,		100 00
		643 92

ILLINOIS.

Bunker Hill, Cong. ch.	22 90	
Chicago, 1st Cong. ch., 100; Grace ch., 5.20; A friend, for house of Mr. S. C. Bartlett, Jr., Kyoto, 2,	107 20	
Earlville, "J. A. D."	50 00	
Galesburg, 1st Ch. of Christ,	72 50	
Griggsville, Cong. ch.	30 90	
Kewanee, Cong. ch.	35 00	
Princeton, Cong. ch.	20 00	
Rockford, 1st Cong. ch.	28 30	
Roscoe, A friend,	3 00	
Sterling, Cong. ch.	54 00	
Stillman Valley, Cong. ch.	6 36	
Thomasboro', "R."	2 00	
Tolona, Mrs. L. Haskell,	10 00	
Toulon, Cong. ch.	26 65	
Wilmette, 1st Cong. ch.	37 00	—505 81

MISSOURI.

Bonne Terre, Cong. ch., m. c.	4 41	
Brookfield, A friend,	3 00	
Hamilton, Cong. ch.	9 00	—16 41

MICHIGAN.

Athens, Cong. ch.	5 00	
Bay City, 1st Cong. ch.	26 65	
Grass Lake, Cong. ch.	14 15	
Kalamazoo, 1st Cong. ch.	88 00	
Manistee, 1st Cong. ch.	19 25	
Olivet, Cong. ch.	25 00	
South Haven, 1st Cong. ch.	13 20	
Webster, 1st Cong. ch.	17 20	—208 45
Legacies.—Elizabeth Gibson, by Elisha A. Fraser, Adm'r, add'l,		1,000 00
		1,208 45

WISCONSIN.

Green Bay, 1st Presb. ch.	41 63	
Milwaukee, Grand-ave. Cong. ch., 50; Pilgrim Cong. ch., 14.25,	64 25	—105 88

IOWA.

Cedar Rapids, Rev. C. H. Morse,	2 00	
Chester Centre, Cong. ch.	6 55	
Des Moines, Wm. B. Bentley, for house for Mr. S. C. Bartlett, Jr., Kyoto, and to const. himself, H. M.	100 00	
Dubuque, 1st Cong. ch.	73 55	
Farmington, M. H. Cooley,	1 00	
Grinnell, H. W. P.	10 00	
Magnolia, Cong. ch.	15 00	—208 10

MINNESOTA.

Freedom, Cong. ch.	2 70	
Hawley, Union ch.	4 35	
Lake City, Cong. ch.	9 25	
Minneapolis, Plymouth ch., 83; Silver Lake ch., 18; In memoriam, 50; ——, 20,	171 00	
Owatonna, Y. P. S. C. E. of 1st ch., for Dr. Thom,	25 00	
Spring Valley, Betsey Ingalls,	4 00	—216 30

KANSAS.

Kirwin, Cong. ch.	4 20	
Osborne, Cong. ch.	4 01	
Sterling, 1st Cong. ch.	20 37	
Topeka, Helping Hand Society of 1st Cong. ch., for Madura,	20 00	—48 58

NEBRASKA.

Long Pine, Cong. ch.	5 00	
Santee Agency, Pilgrim ch.	32 01	
York, Cong. ch.	2 00	—39 01

OREGON.

Corvallis, Cong. ch.		20 00

CALIFORNIA.

Oakland, 1st Cong. ch., 227.17; M. L. Newcomb, for training workers in Japan, 400; for catechists in Madura, 200,	827 17	
San Bernardino, 1st Cong. ch.	29 50	
Saticoy, collected by Rev. A. H. Burnell, for church in Mana Madura,	31 00	
Woodland, Cong. ch.	12 00	—899 67

COLORADO.

Denver, Tabernacle Cong. ch.	5 00	
Montrose, Cong. ch.	5 30	—10 30

WASHINGTON TERRITORY.

Lake View, Cong. ch.	10 00	
Oberlin, Cong. ch.	13 00	—23 00

DAKOTA TERRITORY.

Oahe, Shiloh Cong. ch.		4 37

DOMINION OF CANADA.

Province of Quebec.		
Montreal, Chas. T. Williams,		10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Natal, Adams, m. c.	30 78	
China, ——, A missionary, "the Lord's own, as I am."	200 00	
Italy, Florence, A friend,	50 00	—280 73

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part,	8,488 92	
For rent for Mrs. Newell and Miss Twichell, Constantinople,	484 00	
For village school at Sakaria, Turkey,	26 40	
For Girls' School building at Aintab,	460 00	
For teachers at Trebizond and Ordoo,	92 40	
For housekeeping outfit of Misses Graves and Judson, Niigata,	150 00	--9,701 72

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 3,500 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Milltown, Cong. Sab. sch. 70 00

VERMONT. — Dummerston, Cong. Sab. sch. 9 58

MASSACHUSETTS. — Ballardvale, Cong. Sab. sch., for boy, care of J. E. Pierce, 50; Boston, So. Evang. Sab. sch. (West Roxbury), for school, Madura, 30; E. Granville, Y. P. S. C. E., 5.50; Hadley, 1st Cong. Sab. sch., 11; New Bedford, Cong. Sab. sch., 25; West Springfield, Park-st. church, Y. P. S. C. E., 25; Wilmington, Cong. ch., The Snow Birds, for work of Misses Leitch, 8, 154 50

CONNECTICUT. — Bridgeport, Chinese class of Cong. Sab. sch., for boy at Tungcho, 21 05

NEW YORK. — Brooklyn, Y. P. S. C. E. of Clinton-ave Cong. ch., 7.37; Buffalo, Y. P. S. C. E. of 1st Cong. ch., add'l, 5; Gloversville, Woman's Board of Cong. ch., for Pasumalai, 34.90; Sidney, Cong. Sab. sch., 13.50. 60 77

NORTH CAROLINA. — Southern Pines, Union Sab. sch. 3 93

ALABAMA. — Talladega, Cong. Sab. sch., for Africa, 16 00

TENNESSEE. — Pleasant Hill, Y. P. S. C. E., for Marathi Mission, 1 00

OHIO. — Cincinnati, Y. P. M. Soc. of Central Cong. ch. (of wh. 25 for Miss Hastings), 125; Cleveland, Curtis Mis. Soc. of Miles Park Presb. ch., for boy at Ahmednagar, 26; Conneaut, Cong. Sab. sch., 10; Mount Vernon, Cong. Sab. sch., 21.98, 182 98

ILLINOIS. — Payson, Cong. Sab. sch., 10 62

MICHIGAN. — Traverse City, Y. P. S. C. E. 4 00

IOWA. — Magnolia, Cong. Sab. sch., 10; Mason City, Cong. Sab. sch., 8.15; Ogden, Cong. Sab. sch., 1.50, 19 65

MINNESOTA. — Rochester, Cong. Sab. sch. 2 71

WASHINGTON TERRITORY. — Walla Walla, Y. P. S. C. E. of Cong. ch. 2 00

558 79

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Monson, Mission Circle, 5 00

VERMONT. — Charlotte, Cong. Sab. sch. 5 65

MASSACHUSETTS. — Agawam, Cong. ch. and so., 3; Curtisville, Cong. Sab. sch., 30; West Brookfield, Cong. Sab sch., 5, 38 00

RHODE ISLAND. — Providence H. W. Davis, 1 00

NEW YORK. — Eldridge, Fanny Sisson, 10c.; New York, M. E. and M. S. Birge, 20c. 30

NEW JERSEY. — Chester, Cong. Sab. sch. 11 01

OHIO. — Columbus, 1st Cong. Sab. sch. 13 00

ILLINOIS. — Greenville, Carrie S. Peach, 10c.; Lombard, Cong. Sab. sch., 7; Roscoe, A friend, 1, 8 10

MICHIGAN. — Eastport, Cong. ch. 92

WISCONSIN. — Genesee, Cong. Sab. sch. 3 00

MINNESOTA. — Brainerd, 1st Cong. Sab. sch. 6 00

KANSAS. — Louisville, Cheerful workers, 2 65

AFRICA. — Bailundu, 1st Church of Christ and cong., 2.25; Benguella, F. A. Walters' children, 1.81, 4 06

CANADA. — South Caledon, Cong. Sab. sch. 3 50

102 19

Donations received in March, 29,003 69

Legacies received in March, 11,691 84

40,695 53

Total from September 1, 1887, to March 31, 1888: Donations, $226,315.63; Legacies, $95,154.03 = $321,469.66.

SPRINGFIELD, Mass. — Ladies of class 16 of 1st Cong. Sab. sch., 2 boxes of clothing for Miss Closson's school, value, $80.

CONTRIBUTIONS FOR ANATOLIA COLLEGE, MARSOVAN, TURKEY.

MASSACHUSETTS. — Springfield, Thank-offering,	5 00	
NEW YORK. — Riverhead, La. For Mis. Soc.	10 00	
	15 00	
Previously received,	967 79	
	982 79	

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR FAMINE IN TURKEY.

MAINE.

Albany, Anna K. Cummings, 2; Mrs. J. H. Lovejoy, 1.35; Justin Aspinwall, 65c. 4 00

Augusta, Friends, 5 50

Bangor, Hammond-st. ch. 3 00

Bath, Woman's For. Miss. Soc. of Winter-st. and Central ch., 17.35; A member of Winter-st. ch., 5, 22 35

Bridgton, A friend, 3 00

Brockport, Mrs. Edw. Breck, 5 00

Cape Elizabeth, Willie and Lizzie Dyer, 2 00

Cumberland Centre, Cong. ch. and so. 20 56

Ellsworth, Cong. ch. 38 00

Harding, M. W. Graves, 1 00

Limerick, A friend, 5 00

Norridgewock, Cong. ch. 23 00

Portland, First Parish, add'l, 5; Bethel Ladies' Circle, 3.50; ———, 1, 9 50

So. Berwick, Some ladies of Cong. ch. 9 00

Warren, Evilyn P. Hall, 1 00 —151 91

NEW HAMPSHIRE.

Alstead, Elvira M. Graham, 2 00
Brentwood, Cong. ch. 2 50
Campton, Two friends, 5 25
Concord, South Cong. ch., 60; 1st Cong. ch., 21.40; Rev. N. F. Carter, 5; North ch., 1, 87 40
East Kingston, Three ladies, 3 00
Exeter, Y. P. S. C. E. of First ch., 4; Second ch., add'l, 1, 5 00
Goffstown, Cong. ch. 13 53
Hanover, Cong. ch. at Dartmouth College, for East. Turkey, 57 00
Manchester, Mrs. C. W. Wallace, 5; Mary A. D. Allison, 1, 6 00
Marlboro, Rev. Quincy Blakeley, 2 00
Newport, Dexter Dodge, 100 00
New Boston, A friend, 5 00
Pelham, Rev. Augustus Berry, 5 00
Peterborough, M. E. ch., 5; 1st Cong. Unitarian ch., 15; Union Evang. ch., 38, 58 00
Rindge, A friend, 1 00
Stratham, O. 2 00
Walpole, 1st Cong. ch. 14 50
Wilton, Woman's Aux. Miss. Soc., 5; Mistletoe Band, 5, 10 00
West Lebanon Mrs. C. H. Dana, 10 00—389 18

VERMONT.

Barnet, Y. P. S. C. E. 28 00
Benton, Juliaette Kent, 2 00
Burlington, Rev. J. H. Worcester, 25; ———, 1, 26 00
Chelsea, Cong. ch. and so. 15 16
Cornwall, E. R. Robbins, 5 00
Greenboro, Young People's Soc. 2 00
Hartford, Cong. ch., J. G. Stimson, extra, 25 00
Montpelier, A few friends in Bethany Cong. ch., 18; add'l, 5, 23 00
New Haven, Cong. ch., m. c. 5 00
Northfield, Friends, 10 75
Sharon, E. K. Baxter, 25 00
Stowe, R. A. Savage, 10 00
St. Johnsbury, Friends, for use of Rev. G. F. Montgomery, 67 90
Tunbridge, Cong. ch. and so. 5 50
Westford, Mrs. B. S. Adams, 5 00
Windham, Mrs. E. C. Beckwith, for East. Turkey, 5 00
———, A friend, 2 00—262 31

MASSACHUSETTS.

Amherst, College, m. c., 22.68; Mrs. Stearn's school, 9; 1st Cong. ch., 10; Prof. W. S. Tyler, 5; Three friends, 5; Flavel Gaylord, 5, 56 68
Andover, Free Christian ch. 11 62
Auburndale, Cong. ch. and so. 87 40
Blandford, "Blandford," 5 00
Boston, M. J. W., 25; Friends, 21; Mary A. Pitkin, 20; J. M. Bemis, 20; Mary M. Topliff, 15; Geo. Hyde, 5; Mrs. A. Van Wangeman, 5; Penny collection, 5; A member of W. B. M., 5; A friend, 3; "D.," 3; S. D., 2; A friend, 2; Cash, 1; A friend, 1; "H.," 25c.; Walnut-ave. ch., add'l, 20c. 133 45
Braintree, "First Parish T.," 10; Norfolk and Pilgrim Branch of W. B. M., add'l, for Adana, 55c. 10 55
Brookfield, ———, 1 00
Brockton, X. 2 00
Cambridge, 1st ch., add'l, 5; Two little friends in North-ave. ch., 1, 6 00
Charlestown, Winthrop ch. and soc., 24.50; H. F. S., 2, 26 50
Cotuit, Friends, 22 00
Danvers, Maple-st. ch., 55; Sab. sch., 15; 1st Cong. Sab. sch., for East. Turkey, 20; A sympathizer, 100, 190 00
Dedham, 1st Evang. ch. 54 50
Dorchester, 2d ch., Mrs. E. J. W. Baker, for Adana, Hadjin, and Sis, 30; 2d ch., A friend, 5; A member of 2d ch., 5; Mrs. W. A. Dyer, 5; L. C. P. and E. G. S., 2, 47 00
Easthampton, Friends, 5 00
Enfield, A missionary concert offering, 70; Friends, 13, 83 00
Fall River, Friends in Cent. Cong. ch., m. c. 10 00
Falmouth, A friend, 3 00
Georgetown, 1st Cong. Sab. sch. 15 00
Globe Village, Evang. Free ch. 35 00
Grafton, Rev. B. A. Robie's Bible Class, Cong. Sab. sch., 12; Mission Circle, Cong. ch., 5; A friend, 3, 20 00
Granville, Mr. and Mrs. C. Holcomb, 5 00
Greenfield, ———, 6 00
Groton, Friends, 30 00
Hadley, Russell ch. 8 75
Hamilton, A friend, 1 00
Hanson, Cong. ch. and so., 11.97; Cong. Sab. sch., 20, for use of Rev. G. F. Montgomery, 31 97
Haydenville, Cong. ch. and Sab. sch. 15 00
Holliston, Cong. ch. and so. 50
Holyoke, 2d ch. 93 64
Hopkinton, 1st Cong. ch. 51 00
Indian Orchard, Cong. ch., 25; Mr. and Mrs. J. Cadg, 4, 29 00
Lee, Some little girls in 1st Cong. ch. 6 00
Lexington, Hancock ch., 4.25; Rev. Cyrus Hamlin, D.D., add'l, 5, 9 25
Littleton, A friend, 20; ———, 6, 26 00
Lowell, ———, 1 00
Ludlow, Union Sab. sch. 5 00
Malden, A friend, 10 00
Marblehead, 1st Cong. ch. and so. 17 25
Medford, "H." 1 00
Millbury, 2d Cong. ch. 5 00
Milton, Ida M. Sears, 2 00
Monson, Cong. ch. 55 00
Newburyport, Belleville Mission Band, 16 00
Newton Centre, Mrs. and Miss Cousins, add'l, 5; ———, 1, 6 00
North Adams, 1st Cong. ch., 72.99; Rev. J. P. Coyle, 4, 76 99
North Amherst, Martha E. Harrington, 1 00
North Andover, Cong. ch. 40 00
Northboro, Friends in Cong. ch. 15 00
North Cambridge, Mary S. and Oliver Bennett, 10 00
Northfield, "F." 2 00
Northampton, A. L. Williston, 100; A few friends in Smith College, 14.26; J. B. Clark and children, 11.05; A friend, 10; Mrs. E. E. Robinson, 9; Friends, 8; I. G. Clark, 2; A mite, 1, 155 31
North Raynham, Cong. ch. 1 16
Norfolk co. C. 10 00
Oakham, Cong. ch. 20 00
Orange, F. D. Kellogg, 5; ———, 5; Samuel S. Dexter, 2, 12 00
Oxford, Woman's Miss. Soc. 16 50
Peabody, South Cong. ch. 83 00
Phillipston, Mrs. H. M. Carruth, 2 00
Pittsfield, Mrs. Harriet A. Campbell, 100; "H. N.," 25; 1st Cong. ch., 5, 130 00
Plymouth co. A friend, 2 00
Quincy, Evang. Cong. ch. 27 50
Raynham, Cong. ch. 8 54
Reading, A friend in Cong. ch. 1 50
Roxbury, Walnut-ave. Sab. sch., 40; Walnut-ave. Cong. ch., 3.50; Mt. Warren, 2; Mrs. G. C. P., 1, 46 50
Royalston, Cong. ch. 13 00
Salem, Miss H. Bissell, 10 00
Scituate Centre, Cong. ch. and so. 7 00
Shirley, Orth. Cong. ch. 12 36
Somerville, Day-st. Cong. ch. 14 00
Southboro, Cong. ch. and so. 5 05
South Dennis, Mrs. R. R. Baker, 5 00
South Framingham, South Cong. ch., 50; Rev. W. G. Puddefoot, wife and daughter, 5, 55 00
South Hadley, Cong. ch., 23; X., Mt. Holyoke Seminary, 10, 33 00
Spencer, 1st Cong. ch. and so. 2 50

Springfield, Mrs. Horace Kibbe, 30; 1st Cong. ch., 10; White-st. chapel, 15; "Type," 2; Worthington-st. sch. No. 6, 1.75; F. N. L., 1; Cash, 1, 60 75
Stockbridge, A lady friend, 5 00
Waltham, Ladies' Aux., W. B. M., 32; Mrs. Sarah E. French, 5; Daniel French, 5, 42 00
Ware, Evang. churches, 28; A friend in the country, 75, 103 00
Warren, Cong. Sab. sch. 25 00
Wellesley, ———, 20; Y. P. Soc. and others, 7.39, 27 39
Wellesley Hills, Junior Aux., W. B. M. 10 00
West Boylston, Ten girls in Cong. Sab. sch. 3 00
West Brookfield, Cong. Sab. sch. 10 00
Westfield, 1st Cong. ch., add'l, 5 00
Westhampton, "X. L." 5 00
West Medford, Cong. ch. and so., for East. Turkey, 4 00
Weymouth and Braintree, Union ch. 21 00
West Springfield, 1st Cong. ch., 27; Mitteneague, 25.02, 52 02
White Oaks, Collection, 2 75
Whitinsville, Mrs. M. F. W. Abbot, 5 00
Whitman, A friend, 2 00
Winchester, Mrs. I. R. Clapp, 10 00
Woburn, M. Downs, 5 00
Worcester, Mrs. A. W. Coes, 5; ———, 5; A friend in Ch. of the Covenant, 4.50; Mrs. F. W. Faye, 1, 15 50
Yarmouth, A friend, 5 00
———, H. Y. A. 1 00—2,493 38

RHODE ISLAND.

Central Falls, Mission Workers, 10 00
Newport, A few members of United Cong. ch., 31; ———, 4.99, 35 99
Pawtucket, George H. Robinson, 6 50
Providence, Cong. ch., 54.13; Mrs. L. B. Makepeace, 10; C. T. Pratt, 10; Martha E. Rounds, 5; A poor woman, 2; A poor woman, 2, 83 13
Woonsocket, Globe Cong. ch. 30 00—165 62

CONNECTICUT.

Berlin, H. R. W. 5 00
Bethlehem, A friend, 5 00
Bloomfield, Cong. ch. 6 50
Bridgeport, Mr. De Witt C. Jencks, 2 00
Canaan, 1st Cong. ch., 10.76; A friend, for East. Turkey, 1, 11 76
Cheshire, A friend, 10 00
Chester, Cong. ch. 15 00
Colchester, Boys' Miss. Band of 1st Ch. of Christ, 4 31
Farmington, Cong. ch. 5 00
Griswold, Cong. ch. 12 00
Guilford, K. M. Dudley, 4; A friend 1, 5 00
Hampton, A friend, 1 00
Hartford, A. M. Manning, 18; Elisa T. Smith, 10; Wethersfield-ave. Sab. sch., 4.25, 32 25
Kensington, Mrs. Lucy D. Hart, 5; Mrs. S. A. Hart, 2.50, 7 50
Killingly, Mrs. O. D. Hine, 2 00
Ledyard, Cash, 5; A friend, 1, 6 00
Litchfield, A friend, 2; Robt. Kelly, 5, 7 00
Middletown, 1st Cong. ch. 1 25
New Britain, Miss K. A. Stanley, 25; Young men's class in South Cong. Sab. sch., 12; Miss H. S. Martyn, 10, 47 00
New Haven, Sam'l D. Gilbert, 5; Richard E. Rice, 5; Two ladies for East. Turkey, 10, 20 00
New London, A few ladies in 1st ch., 10; Lora E. Learned, 10; A friend in 2d ch., 5; 1st Ch. of Christ, 5, 30 00
Northford, Cong. ch. and so. (of wh. for East. Turkey, 11) 22 00
North Stonington, Alfred Miner, 20 00
Norwalk, 1st Cong. ch. and so. 52 35
Norwich, 2d Cong. ch., 30; Park Cong. ch., 17; Mrs. E. W. Crury, 5; F. D. L., 1, 53 00
Plainfield, Miss Sarah M. Averill, 2 00
Plantsville, E. P. Hotchkiss, 2 00
Poquonock, Cheerful givers, 5; Friends, 6, for East. Turkey, 11 00
Putnam, 2d Cong. ch., 41.24; Mrs. H. G. Shaw, 1, 42 24
Rockville, A friend, 1st Cong. ch. 25 00
Rowayton, A friend of missions, 100 00
Salisbury, Cong. ch. 31 64
South Coventry, 1st Cong. ch. 8 33
South Glastonbury, A friend, 2 00
Stonington, Mary F. Kirby, 5 00
Stratford, Joel S. Ives, 20; Cong. ch., add'l, 6, 26 00
Thompsonville, A friend, 2: A friend, 1, 3 00
Willimantic, ———, 1 00
Winchester, A friend, 3 00
Windsor, Cash, 10 00
Woodbury, 1st Cong. ch. 21 29
———, Connecticut, 1 00—677 42

NEW YORK.

Bearsville, Geo. W. Boothe, 1 00
Brooklyn, Misses Thurston, 25; W. F. Pitkin, 5; Easter offering from A. M. C., 5; B. L. Benedict, 5; A friend, 2; J. S. McClure, 50c. 42 50
Buffalo, Three friends, 25; Frances A. Smith, 10, 35 00
Dansville, Miss Bourne, 3; A friend, 1, 4 00
East Bloomfield, Woman's For. Miss. Soc. of Cong. ch. 30 25
East Otto, Geo. A. Beach, 5 00
Franklin, Cong. ch. 24 11
Flushing, R. W. M., 5; "Friends," 5, 10 00
Gaines, C. G. Beckwith, for East. Turkey, 5 00
Groton, Storrs A. Barrows, 9; Miss Mary A. Jacobs, 1, 10 00
Homer, J. M. Schermerhorn, 50 00
Hopewell Junction, Rev. C. H. Polhemus, 5 00
Ithaca, Cong. ch. 5 00
Jamestown, Alice B. Gifford, 12 00
Lockport, 1st Cong. ch. 42 00
Miller's Place, Mt. Sinai ch., 6; E. M. Pierson, 2, 8 00
New York, Broadway Tabernacle, m. c., 56.69; Pilgrim Cong. ch., add'l, 33.70; Sam'l Leslie (100), Mrs. Stevenson (20), Mrs. Hunter (10), Jas. Callender (10), Coleman Benedict (10), Mrs. Hunter (2), Mrs. Southwick (1), Mrs. Jas. Moir (5), Miss Fraser (10), Joseph Corbet (5) = 173, for use of Rev. W. S. Dodd; Miss J. Peafeld, 20; Mrs. Frederick Billings, 10; Rev. W. W. Rand, 10; Miss A. E. Denny, 5; M. E. Mead, 5; L. T. Schulz, 4; Reader of *Congregationalist*, 2; A friend, 1; Miss S. E. Lane, 1, 321 39
Norwich, Miss L. M. Weaver, 1 00
Oswego, Cong. ch., add'l, 1 00
Pekin, Abigail Peck, 10 00
Poughkeepsie, Mrs. E. C. Banfield, 12; A. E Cleaveland, 10; Mrs. E. M. Orton, 1; ———, 1; Sue H. Smiley, 1, 25 00
Riverhead, W. B. M. Aux. 35 00
Rochester, Rev. Myron Adams, 1 00
Setauket, Mrs. Richard Hale, 3 00
Syracuse, B. D. M., 5; Minnie L. Overacker, 5, 10 00
Union Falls, Francis E. Duncan, 10 00
Utica, Caroline E. Backus, 2 00
Yonkers, Rev. Geo. W. Wood, D.D. 5 00
Washingtonville, Rev. J. R. Lent, 5 00—718 25

PENNSYLVANIA.

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Easton, ———, 5 00
Germantown, Mrs. Q. T. Bates, 1 00
Kane, J. M. Gillette, 2 00
Oxford, Mrs. Edw. Webb, 2 00

Philadelphia, Cong. ch., 33.38; John H. Converse, 20; Anna Hamill Faries, 10; Edgar Dudley Faries, 10; Swedish Brethren, 18.63; Mrs. A. S. Q., 5; F. E. W. Harper, 5; Some Swedish Sab. sch. children, 5; ——, 1; ——, 1, 109 01
Pittsburg, Wm. Shaw, by hand of Berwin Tekvirian, 50 00
Reading, Miss A. D. Ludlow, 2 00—181 01

NEW JERSEY.

Bergen Point, A few friends, 60 00
Bloomfield, A friend, 10 00
Bridgeton, M. M. J. 2 00
East Orange, Proctor Mission Circle, 5 00
Jersey City, Y. P. S. C. E. of 1st Pres. ch. 10 00
Orange, A friend, 10; M. W. Conant, 20c. 10 20
Paterson, Aux. W. B. M. 6 00
Stanhope, Rev. Samuel W. Boardman, 1 00—104 20

DISTRICT OF COLUMBIA.

Washington, Two members of 1st Cong. ch., 15; Prof. J. K. Chickering and son, 6, 21 00

VIRGINIA.

Herndon, Faithful M. B. 2 00

MARYLAND.

Baltimore, A friend, 1 00
Lutherville, Henrietta A. Carl, 2 00——3 00

NORTH CAROLINA.

All Healing, Jones' Inst. 9 00
Hendersonville, Mrs. A. L. Williams, 5 00
Tryon City, A. S. Putnam, 5 00——19 00

FLORIDA.

Pittman, E. A. Davis, 2 00

ALABAMA.

Bethel, Emilia F. Brewer, 2 00
Marion, Cong. ch. and so., for East. Turkey, 5; Rev. A. W. Curtis and wife, 2, 7 00——9 00

OHIO.

Batesville, Mrs. A. H. Cowgill, 10 00
Cleveland, Mrs. L. Bena Scott, 15; ——, 5; Mrs. C. A. Garlick, 1, 21 00
Columbus, 1st Cong. ch. 29 29
Geneva, M. A. Smith, 1 00
Granville, A friend of the poor, 1 00
Kelly's Island, Cong. ch. 10 55
Oberlin, 1st Cong. ch., 121; A widow's mite, 10; Rev. Geo. Clark, 10; Mrs. L. G. B. Hills, 10, 151 00
Plain City, Corydon S. Irwin, for Adana, 3 00
Toledo, Ladies of 1st Cong. ch., for East. Turkey, Memorial of Mrs. Laura Parmelee, 100 00—326 84

ILLINOIS.

Canton, A lady for East. Turkey, 8 00
Chicago, Swedish Christians, sent through John Martinson, pub. of the "Chicago Bladet" (prev. rec'd 2,749.96), 459.19; C. F. Gates, for East. Turkey, 74.05; A friend, 20; Millard-ave. Cong. Sab. sch., 10; A. M. D., 5; 1st Cong. ch., 9.05; A. H. Ripley, 5; Mrs. Chas. Brooks, 2; H. Maxtel, 2; A friend, 1, 587 29
Elgin, J. R. Herrick, 5 00
Galesburg, 1st Cong. ch. 13 59
Hamilton, Ladies' Miss. Soc. 3 05
Hyde Park, A few friends, by S. M. F. 6 80
Monmouth, ——, 1 00
Naperville, 2d ch. 19 20
Nora, Mrs. M. D. Warner, 10 00
Oak Park, 1st Cong. ch., add'l, 6 00
Oneida, A friend, 5 00
Peoria, Cong. ch., 64.64; Infant class of Sab. sch., 1.14; 1st Cong. Sab. sch., 10, 75 78
Plymouth, A class in Cong. Sab. sch., and others, 4 90
Polo. Independent Presb. ch., for East. Turkey, 28 38
Providence, Mission Band, 5 00
Quincy, 1st Union ch. 10 00
Raritan, R. 1 00
Roseville, Mr. and Mrs. L. C. Axtell, 9; Mr. and Mrs. Olaf Berling, 1, 10 00
Western Springs, John Maxtel, 2 00
Wilmette, A friend, 2 00—803 99

MICHIGAN.

Ann Arbor, Friends, for Rev. C. S. C., 5; A friend, 1, 6 00
Bay City, J. A. Wights, 5 00
Clinton, H. R. Williams, 1 00
Covert, Y. P. S. C. E. 3 60
Detroit, 1st Cong. ch., m. c. 33 27
Hillsdale, W. A. Elliott, 1 50
Mattawan, 1st Cong. ch., for East. Turkey, 2 00
Olivet, Cong. ch. 32 15
Traverse City, A friend, 5 00——89 52

WISCONSIN.

Appleton, A friend, 3 00
Beloit, Students of Y. M. C. A. 5 00
Berlin, Ladies of Cong. ch. 10 00
Bloomington, Mrs. M. A. Beardsley, 2 00
Clinton, Aux. W. B. M. I. 10 00
Delavan, A. I. Hobart, 1 00
Elkhorn, Three friends, 2 00
Genesee, Rev J. K. Kilbourne, 2 00
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Menasha, E. D. Smith, 100 00
Neenah, Andrew Fredericksen, 5 00
Ripon, Charles H. Chandler, 10 00
Waukesha, "Right Hand," 5 00
West Salem, Cong. ch. 12 00—169 10

MISSOURI.

Kansas City, 1st Cong. ch. 63 14
Springfield, Cong. Sab. sch. 7 25
St. Joseph, Tabernacle Cong. ch. 11 50
St. Louis, Pilgrim Cong. Sab. sch., for East. Turkey, 73.25; A friend, 5, 78 25
——, ——, 10 00—170 14

IOWA.

Cedar Rapids, Rev. C. H. Morse, 3 00
Cumberland, A reader, 1 00
Davenport, Rev. Julius A. Reed, 10 00
Des Moines, Mrs. S. J. Dinsmore, 5 00
Eldora, C. McK. Duren, 10 25
Gilman, Cong. ch., 4; Mrs. H. Sutherland and children, 2, 6 00
Glenwood, Cong. ch., 11.25; Friends, 2, 13 25
Independence, W. S. Potwin, 4 00
Keokuk, L. M. 2 00
La Motte, Mr. and Mrs. Alex McDole, 10 00
Montour, C. B. 1 00
Oskaloosa, Cong. ch. 12 00
Red Oak, Friends, 8.45; A friend, 2, 10 45
Sherrill's Mount, Rev. Carl Hess, 4; Miss Lizzie Hess, 1, 5 00
Tabor, Cong. ch. and others, 76.50; Friends, 5.55, 82 05—175 00

MINNESOTA.

Austin, Cong. Union ch. 16 17
Brainerd, Woman's M. S. of 1st Cong. ch. 12 00
Centre Chain, George K. Brown and wife, 1 00
Duluth, George W. Kimberley (of wh. for East. Turkey, 50), 100 00
Faribault, A friend, 2 00
Fergus Falls, A friend, 5 00

Minneapolis, Plymouth ch., for the Suleeba family, 22.25; Some ladies of Plymouth ch., 19; Friends in Vine Cong. ch., 4.10; Young Ladies' Miss. Soc. of Lyndale Cong. ch., 3; Two friends of Vine Cong. ch., 20, 68 35
Northfield, C. A. Huntington, 10 00
Owatonna, Cong. ch., 36.50; Cong. Sab. sch., 3.70, 40 20
St. Paul, A sister, 1 00——255 72

KANSAS.

Osawatomie, Rev. S. L. Adair, 5 00
Sterling, Mr. Higly, 5; R. B. Guild, 1, 6 00
Waubansee, A friend, 2 00——13 00

NEBRASKA.

Culbertson, Mrs. Elizabeth F. Gile, 10 00
Waverly, J. G. Ellenwood, 2 00——12 00

CALIFORNIA.

Oakland, Mrs. S. J. Streeter, 5; A friend, 5, 10 00

OREGON.

C rvallis, Mrs. R. A. Kelly, 1; G. H. L., 1.25, 2 25
The Dalles, Cong. ch., 7.25; Rev. G. H. Atkinson, D.D., 1, 8 25——10 50

COLORADO.

Colorado Springs, C. C. Cobb, 10; Miss M. C. Day, 5, 15 00

MONTANA TERRITORY.

Helena, Cong. ch. 15 80

WASHINGTON TERRITORY.

Steilacoom, Rev. C. E. Newberry, 6 00

DAKOTA TERRITORY.

Highmore, Cong. ch. 3 00
Redfield, Ladies' Miss. Soc. of Cong. ch. 6 25
Vermillion, A friend, 2 15——11 40

ARIZONA TERRITORY.

Prescott, 1st Cong. ch. 12 50

SANDWICH ISLANDS.

Honolulu, A friend, 10 00
Makawao, Miss H. E. Carpenter, 10 00——20 00

FRANCE.

St. Servan, E. Charlier, 10 00

MEXICO.

Mexico, Friends, 10 00

7,335 79
Less for telegrams, 3 12
7,332 67
Previously received, 28,358 98
35,691 65

FOR SUFFERERS IN CHINA.

MAINE.

Portland, Bethel Ladies' Circle, 3 50

NEW HAMPSHIRE.

Bristol, Friends, 5 00

VERMONT.

Barnet, Y. P. S. C. E. 33 00

MASSACHUSETTS.

Boston, Tithes, 1; "Tithes for bread and the Bread of Life," 1; ——, 1; 3 00
Wellesley, ——, 20 00——23 00

NEW YORK.

Brooklyn, Miss Bean's Sab. sch. class, 10 25
Poughkeepsie, Mrs. E. C. Banfield, 12 00——22 25

NEW JERSEY.

Camden, Lewis Hill, 5 00

ILLINOIS.

Chicago, A. H. Ripley, 5 00

96 75
Previously received, 49 50
146 25

DONATIONS RECEIVED FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

MASSACHUSETTS.

Jamaica Plain, R. W. Wood, 50 00
Boston, Samuel Johnson, 100 00
Boston, W. O. Grover, 100 00
Boston, J. J. Arakelyan, 25 00
Charlestown, Thomas Doane, for a scholarship, 100 00
Milford, 2d Cong. ch. Sab. sch. 25 00
Newton, H. E. Cobb, 50 00
Newton, Chas. E. Billings, for a scholarship, in memory of Geo. B. Billings, 500 00
Harwich, Mrs. T. Brooks, 25 00
Lowell, Mrs. L. R. Parker, in memory of Sobrina and Hannah Read, 50 00
Marlboro', C. F. Robinson, 5 00
Marlboro', J. E. Curtis, 5 00
Roxbury, Highland Church, 21 50
Somerville, Mr. Stevens, 5; Mr. Gray, 5; A friend, 2, 12 00
Williamstown, First Church, 56 00
Williamstown, Joseph White, 25 00
Williamstown, College students for Hopkins's chair, 10 00--1,159 50

NEW YORK.

Brooklyn, Rochester-ave. ch. Sab. sch., part of 100, 25 00

PENNSYLVANIA.

Philadelphia, Central Cong. ch. Sab. sch., part of 500, subscribed, 50 00
Philadelphia, M. H. Harrington, 20 00——70 00

1,254 50
Previously acknowledged, 66,425 23
67,679 73

ARTHUR W. TUFTS, *Treasurer.*
2343 Washington St., Boston, April 9, 1888.

For Young People.

IN THE "TIGER'S DEN" IN KASHMIR.

In the great province of the Punjab, India, some fifteen hundred miles northwest of Calcutta, lies the city of Sialkot, which is the centre of missionary work carried on by the United Presbyterian Church of North America. The city is not far from the boundaries of Kashmir and the Himalaya Mountains. The population is about one half Hindu and one half Moslem, and they are very bigoted. Whoever among them turns to the Christian faith will meet the bitterest opposition, as the following story will clearly show.

It was in the year 1866 that Kanaya, the son of the headman of the village of Naya Pind, twenty-six miles from Sialkot, said to an associate, Bhajna, who had become a Christian: "With all my heart and soul, brother, I am with you. Let come what may, I will go with you and be a Christian." Kanaya was a most affectionate husband and father, but Ramdei, his wife, though loyal to her husband, felt that it was a deep disgrace to have her husband become a Christian. Their parents and kindred, and indeed, the whole village, were in a state of great excitement. Some of them began with entreaties and tears to beseech the converts to turn back to their old faith. Others were more violent, and thronging the house where Bhajna and Kanaya were, shouted: "Seize them; beat them; beat them to death!" The two men, escaping from the angry crowd, sat down to read some of the words of Jesus. "A man's foes shall be they of his own household." "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." "Marvel not, my brethren, if the world hate you."

Being thus obliged to leave his own home, Kanaya sought to induce his wife to bring their children, whom he desired to teach in a Christian way, and live with him; but she was firm in her unbelief, and her relatives and the villagers sought to make the children hate their father. These villagers of Naya Pind made a plot to kidnap Kanaya and make way with him, and for three long months he had no sight of his wife or one of his five children.

At last he determined to enter a legal suit before the English court to obtain possession of his children. Ramdei made no objection to this, and the summons was served. The kinsman and neighbors, both Hindus and Mohammedans, appeared in the court, joining in the chorus of weeping and howling, and beating their breasts, but the court issued the decree that Kanaya should have his children. The end of his troubles now seemed near, for it was believed that Ramdei also would come to live with him if he obtained possession of his children. But when Kanaya went to Naya Pind, his wife and children were nowhere to be found. The neighbors scoffed at him. "Kanaya cannot see his wife and chil-

dren." They had been carried away, no one seemed to know where. For five long months no trace whatever could be found of the lost ones. Occasionally Kanaya would be told that if he would forsake Jesus he could learn where his family were, but the temptation was quickly repelled.

ASCENT OF THE HIMALAYAS IN KASHMIR.

After a time one of Kanaya's relatives divulged the secret. Ramdei and the children were in the village of Jundi, in the kingdom of Kashmir, and she was a servant in the house of Deva Singh, who was one of the most cruel tyrants. A message came from Deva Singh: "Tell Kanaya that if ever he come hither, so sure as I see him, I will shoot him or behead him, and his blood will be upon

his own head." It certainly seemed as if the case was hopeless, and Kanaya was advised by most of his Christian associates to give up the effort to regain his family. He would only lose his own life in the attempt.

But the Christian company were continually in prayer for their afflicted brother, and Kanaya himself held fast to his belief that the Lord would yet give him his family. One day he suddenly announced to his associates: "Brethren, I will go up to Jamu, in Kashmir, and present my petition to the king himself." Humanly speaking, it was a hopeless undertaking, and the brethren could not advise him to run the risk. They called it going "into the tiger's den." But a young Mohammedan servant, who was attached to the Christians and enjoyed their confidence, agreed to go with him, and the brethren could only give their consent, and unite in prayer that God would protect and prosper his servant. When Kanaya reached Jamu he found friends among the *mahawats*, the keepers of the king's elephants, all of them Moslems, who treated him very kindly, and to whom he gave an account of his life. He told them plainly that he had lost his wife and children because he had become a Christian, telling them also why he had become a Christian. From these men he learned how to reach the court. The two judges, one a Hindu and the other a Mohammedan, heard his request that his wife and children, who were at Deva Singh's, should be restored to him. The judges asked him why they were taken from him. With great calmness but very clearly Kanaya replied: "I had become a Christian, your Honor." Immediately the wrath of the Hindu judge was raised to the utmost. "Why have you become a Christian?" he demanded. "I have power and authority to beat you and bind your feet with a rope, and drag you out of the city, and cast you forth headlong." But the conference with the judges went on, and, strange to say, Kanaya had the opportunity to speak in the presence of the court and of all who were near, about the Christian faith and his reasons for embracing it. It was a faithful preaching of the gospel, but the judges were inflexible and ordered a soldier to take Kanaya out of the city, and as for obtaining his children, they said: "Never, never shall you in any way be able to recover them."

Kanaya returned to his friends near Naya Pind. After a time it occurred to some of them that there was an attorney near them who was a personal friend of the judges in Kashmir, and a letter from him might possibly help Kanaya before the court. This letter was obtained and Kanaya made a second visit to Jamu, but notwithstanding the letter, the judges were still inexorable. One of them said: "If you will forsake Jesus, we will at once restore to you your family." To which Kanaya replied: "If my life must be the price, I will neither deny Jesus nor forsake him." The judges then declared that it was impossible for him to obtain his children "even if the heavens should be turned upside down."

Once more Kanaya returned with an agonized heart to his desolate home, but he was heard to say: "When God gives a *hukam* then I shall see them. All power and authority belong to him."

A hukam is an order from a superior officer, and such an order, strange to say, Kanaya obtained not long afterward from the English Commissioner. In the capture and concealment of Ramdei a decree of a district court had been

broken, and when this was shown to the highest official an order was obtained addressed to the *Maharaja* himself, calling upon him to see that the decree of the court was obeyed, and the children given over to their father. Armed with this hukam Kanaya started on his third journey to Jamu. We have not room here to tell the long story of the difficulties he encountered. The wrath of the people and of the officials was greatly stirred. It was said that if the children

KANAYA AND HIS ASSOCIATES.

were not delivered up in accordance with this hukam, then the treaty between the Maharaja and the English would be broken, and that there would be war between Kashmir and the British. The judges deliberated a long while. The matter was talked about throughout all the city. Never was Christianity so widely advertised in that region. The people listened over and over again to the reasons which induced Kanaya to become a Christian. The officials did not dare to dis-

obey the mandate of the English Commissioner, and they finally issued the order to deliver over to Kanaya his children. But even then it was not an easy matter to find them. Every obstruction possible was put in his way, but at last he discovered them in a house, and presenting his order from the court, he joyfully took his children back to Naya Pind, carrying two of them, who were sick, in little beds suspended by a bamboo pole across his shoulders. As he reached his associates on Sabbath morning, the Christian band that had been praying for them so long broke out in loud shouts of thanksgiving: "They have come, they have come; the children and Kanaya have come!"

This striking story, only the main features of which we have been able to give, is found in Dr. Andrew Gordon's volume, "Our India Mission," from which

MOSLEMS OF INDIA.

we have been permitted to give the picture of Kanaya and his associates on the preceding page. In this picture Kanaya is the one sitting at the right hand, with Ramdei next to him. The other woman is Basso, their daughter, while Bhajna stands at the left of the group. The whole story of these people is a most thrilling one, and is vouched for by Dr. Gordon as true. Ramdei subsequently became a Christian, and Kanaya is now headman of his village, honored and trusted by all. There are now in Kanaya's home both children and children's children, as happy a household as can anywhere be found, all the happier, it is said, for the sad years through which he has passed. He now rejoices, "believing in God with all his house."

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